

Book 13

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
This Book 12 is translated from the German book V chapters 206 to VI 29.*

1. HIRAM TESTIFIES OF THE LORD



SAYS Hiram: “Well, is this is not the case with You? He who, like You, is effectively endowed with all the divine attributes does not lack the divine nature either, and who has this is also a true Son of the Most High. And the Most High must be immensely pleased with such a Son and, because of this joy, be completely at one with Him.

[2] For God as a purest and most all-powerful Spirit, filled with the deepest wisdom, can indeed only take His joy in what is to the highest degree as similar to Him as possible, and not in the smell of the burning flesh of oxen, calves and sheep. But You are extremely similar to Him and in the spirit even as good as He Himself! What else would be needed to be as a temporal fellow son of the Earth also at the same time a perfected son of God?! With You, Lord and Master, that is already quite unmistakably the case, and so You can also be the intermediary between all nations and God, quite aside from the fact that You have visited us in this hidden corner of the Earth, as if we were the only people on the Earth whom You have completely seriously decided to raise to Your spirit.

[3] This, Lord and Master, is my opinion of the Messiah, in general as well as in particular and with regard to Your person, and both I and Aziona are in complete agreement on this point.

[4] I, a Gentile from birth, know only as much about the Jewish religion as I have found out partly from Aziona and partly from other Jews. Most of all in these days particularly a Messiah is being spoken of among the Jews, because they do not like the Roman pressure and will like it much less in the future, and therefore it is understandable that they imagine all sorts of ridiculous and miraculous images of Him and allow Him to enter this world. But for the sake of the Romans no Messiah needs to come to the Jews at all; for the Romans are in some respect a type of small Messiahs for the Jews themselves, namely for the poor, who without Roman protection the temple would long ago have sucked out the last drop of blood.

[5] But exactly because of the too cheeky Jews of the temple who tread on everything that is higher, purer and true with the dirtiest of feet and because of the Jewish people who have been eclipsed und addled by them, a Messiah of Your sort is now necessary to the highest degree and a true savior from heaven for the poor. I have now spoken, Lord and Master, if You would now give us a few words once again!”

[6] I said: “Yes, I must confess openly that I will not have much more to say to you all here; for you both now understand everything from such a correct position that there is little or nothing more that can be said about it! Truly, I have not found such correct understanding in all Israel! I am therefore also in all truth what you both have recognized Me to be. But now you alone have recognized the salvation of your lives; but there are many of you in this area. How will you teach them this? You must not do it suddenly, but instead just little by little, because otherwise their freedom of will would suffer great harm; but there is still the question of how you will start.”

[7] Aziona says: “This issue will certainly be a little problematic; for the others are even greater cynics than we are! But everything looks better in the morning, and we will surely manage. I believe that it is also somewhat easier to deal with intelligent people in the subject of faith than simply with gullible ones who indeed accept something to be true very quickly, but afterwards are not at all in a position to judge what they have accepted. But these people here never buy a pig in a poke, but instead they look at the wares from all sides in the light; and if they can make a good judgment, they then accept a genuine and good object at any price. And so we believe that we will also manage with our members and companions very easily and well.

[8] And now in the east it is already beginning to dawn, and soon it will become very active in the bay – for one must head out to fish here before the sunrise if one wants to catch anything; fishing by day does not reward a lot of effort and work. The neighbors are already beginning to stir, in order to

gather together the fishing tackle. We both will also have to get started soon, so that we will have a fresh breakfast. Since we have captured from You so many most magnificent things for our souls in this night, our first duty now is to ensure that you all may find positive hospitality here, not only as a consequence of your wonderful generosity, but also as a consequence of our heightened activity.”

[9] I said: “Just leave that be! It will be seen to that you all have enough fish! If you now want to do something, then collect the lances, spears, swords and chains lying around here and put them into safe-keeping; then clear the ship as well, and take its treasures! Then immediately you will be able to use the ship very well for a great fishing industry. But bring the two fishermen who are staying here, so that they will receive instruction as to how they will have to behave in the future at all times!”

2. THE VILLAGERS ARE CURIOUS

[1] At this Hiram and Aziona went into the hut and straightaway brought the two fishermen to the Lord. Then they woke their family in the neighboring huts and busied themselves with the work commanded. Their wives and children could indeed not stop being amazed at such rich gifts and were full of questions and thoughts.

[2] But Aziona and Hiram said: “Now we are only supposed to work. Only afterwards the necessary explanation will follow!”

[3] At this they cleared up cheerfully, and the work soon reached its end. Immediately several pieces of fishing tackle were brought onto the ship, and the already somewhat grown-up children of Aziona and Hiram immediately began to fish and in a short time they had caught a large amount of the noblest and largest fish, so that they soon filled their containers in the water completely.

[4] But in the meantime I had also laid My opinion most firmly on the hearts of the two fishermen, so that they then wrote very

seriously into their hearts that they would never again in their whole lives, for all the treasures of the world, commit even the slightest betrayal of anyone. I assigned them an old, but still perfectly useable fishing boat of Aziona's and ordered them to make themselves scarce and not to tell anyone from where they came, and where the big ship had remained. For those whose property it was, were no longer, and those to whom it now belonged possessed it as a legal property along with everything that it carried.

[5] At this they both thanked Me, promised to keep everything most holy their whole lives long, then boarded the boat and hurried away as fast as possible. But they had several hours to go before they reached their home, where they were badly received, because they had not brought any payment home at all; for both had bad wives and had to then fish most arduously for a whole week in order to make up for what they had missed. Indeed they were pestered with all sorts of questions – such as: where they had been and what they had done – but they remained as silent as fish in water and gave no one any account.

[6] Hiram and Aziona however came, after they had put everything away, and thanked Me from the bottom of their hearts for the great and rich flotsam and asked Me about the breakfast.

[7] But I said: “What you have, fish that are fresh and caught this morning, bring them here, then bread and some wine! But make enough that also your better neighbors can take part, which you may invite them to do! At the breakfast we will then discuss and explain several extremely great and important things. I will give you good introduction as to the business of converting your neighbors and make your task much easier. Now you may go and order your things! But I will now rest for an hour with My disciples.”

[8] At this both of them went away, arranged everything in the kitchen and then went themselves to the neighbors, who were partly still occupied with the fishing, and gave them the invitation to the morning meal. The neighbors were very

amazed and at the same time very cheerfully touched at such an invitation, but at the same time they mentioned their amazement at such an unusually large catch of fish of theirs, which freed them of all further work for a whole month, and they had now won time to improve their housing a little.

[9] Aziona, however, said: “Such a thing will be even easier since in this night, while you all were resting well and good, we received in our possession as a good prize a number of tools which are necessary!”

[10] The neighbors asked what had happened in this night; for they had heard in their huts even in their sleep a strong howling and crying. It had also seemed to them as if it had been almost as bright as day the whole night long. Indeed, some of them had gone out of their huts to see what was happening – but they had not been able to make out what it was over the small mounds and heaps of rubble that lay between the huts. They had behaved very calmly, partly only guarded their huts, wives and children and also thought in all the usual cynical rest of the mind: Well, the day that is soon to come will bring us the necessary explanation!

[11] At this Hiram said: “Yes, it will indeed! Oh brothers, that was a night last night! I have never experienced and nor will I probably ever experience one like that again! But now nothing more about it; at the breakfast at the tables of Aziona some things will become clear to you! But for now gather yourselves; for the morning meal will not let us wait long!”

[12] At this another asked: “But since yesterday some strangers, namely Jews and Greeks, came to Aziona by ship! What sort of people are they? Are they still here, or have they already left again? Did these people make that row in the night?”

[13] Hiram says: “Just leave all that be! These strangers are our all-round luck; they are people of the noblest and most perfect sort and will remain today and probably another number of days with us and will take the morning meal with us today. They are extremely wise and wonderfully powerful in will. In short, they are mostly what one otherwise says in the truest sense about the

most perfect gods, namely that they are highly wise and that all laws of nature must definitely bow under the power of will. There you have a description of the strangers in all briefness! You do not need to have any fear of them, however; for they are extremely good and cheerful people, who cause only all the best to a person and never anything bad! And now see that you get ready!”

3. PREPARATION FOR THE MORNING MEAL

[1] When the neighbors had heard that from Hiram, they immediately collected themselves and came over to us with Aziona and Hiram.

[2] When they found us still sleeping in front of Aziona’s hut, however, one of them said: “Ah, they are still asleep; that means we can pop home again and tell our family members what they have to do for the whole day!”

[3] Aziona says: “Oh, forget that! The people will know already what they have to do; for my strangers will sort it out as they sorted it out yesterday evening as well, so that fire came to the hearths everywhere to boil the fish and salt in every house in abundance.”

[4] “What?” says one neighbor: “The strangers did that?! Ah, they must indeed be very extraordinary magicians! They have certainly got to know about us in our affliction somewhere on our journeys, inquired about us among the Romans somewhere in the vicinity of Caesarea Philippi and came to visit us and perhaps to help us out a little!”

[5] Aziona says: “Indeed they know all about our doings and existence; but they have never seen us personally anyhow on our journeys or visited us anywhere, and they are everything other than magicians, which I also considered them to be in the beginning. But what they and particularly their Master are, you will learn sufficiently in the course of this day. In short, the Master in particular is something that has never been seen before, since men have been thinking on this Earth and since

they have written down their deeds on the brazen tablets of great world events! For now that is enough; just think about it! But I want to have a look in the kitchen to see how things are going with the morning meal.”

[6] Aziona goes into the hut and finds his people hurrying around very busily with the fetching and preparation, and on the hearth it is burning very actively, and all the grills, spits and pots and pans are stuffed full with fish, from which the bones had been removed in the oriental way. There is also no lack of tasty-smelling herbs, with which the fish are made tastier. Aziona also looks into the larder, to see how the required bread is doing. He finds everything full, and several large jugs and other valuable containers, booty from the ship, are full of the best wine.

[7] And Aziona calls out loud very delighted: “To You alone all praise and all honor, oh Lord; for all that is Your unique goodness and power!”

[8] But his wife heard this, and she asked him what sort of lord he meant; for until now she had thought that they were quite free people without a master.

[9] Aziona, however, said: “You are a wife, therefore foolish, and you understand nothing, except how to prepare fish very well! Who provided us with all this then? Behold, He who did this is also our Lord and our greatest benefactor! And now do not ask any further, but instead do your business well!”

[10] Then his wife was immediately as silent as a mouse; for she knew that there was not much to be said or done with her husband in such situations. But nonetheless the word ‘Lord’ would no longer leave her heart, and she thought about it very much to herself.

4. AZIONA AND HIRAM SPEAK WITH THEIR NEIGHBORS

[1] Aziona, however, came back to the neighbors, who in the meantime had mostly lain down on the grass already. Hiram asked him whether the meal would soon be ready, and whether one should do something to the sleepers so that they would wake up and begin the morning meal.

[2] Aziona says: "I believe that this will be completely unnecessary with these people; for their spirit, awake above all, certainly never sleeps and knows about everything that is there and that happens, and so it will certainly also not pass him by if the meal is fully prepared!"

[3] Hiram says: "Yes, yes, you are right; they are more awake in sleep than we are even when we are as awake as in the day! Let's just wait here until they wake up; we have enough time for that indeed!"

[4] Another neighbor says: "Do you believe Hiram, that these people now hear and see everything in their sleep that is happening around them?"

[5] Hiram says: "Not only what is and happens here, but also what is and happens now in the whole world, yes, even in the whole of infinity, what has happened for eternities and what will happen for eternities to come!"

[6] The neighbor says: "Friend Hiram, hasn't the heat of the sun had too great an influence on your brain? These words of yours are indeed of such a confused sort that we all are beginning to seriously feel sorry for you. Who of all mortal men can ever reach an understanding of the infinity of space, who can understand the eternal flow of time? These people are certainly as ordinary as we are – and especially in sleep! Yes, they may be very wise and powerful in will; but the full realization of the infinity of space, the essence of eternal time, powers, light and life are understood by no limited wise man on this Earth, and so neither by these strangers!"

[7] But whether in earnest such a divine being exists which is fully in the clear about this concept, that is a great question

which until now certainly no mortal wise man has ever answered to the satisfaction of other people, so that they could say: 'Now we have at least a vague idea about it!'

[8] Yes, dear Hiram, much has been spoken about this concept in the high school in Athens, which I also attended, but always without even the least satisfactory result! What came from the many discussions and speeches in the end? This would be the greatest crowning triumph of a wisest man, if he accepted that he knows nothing and even as the wisest man he does not stand on the lowest step of that temple in which the great goddess of wisdom keeps her treasures under strong lock and key!

[9] Yes, my dearest friend, it is somewhat difficult to talk to me about this point! But let's leave it for now; the strangers are beginning to stir, and they should not find us discussing the concepts of impossibility as they awake!"

[10] Hiram says: "You are now truly the firmest old Greek and you think that my brain has been damaged by the sun; but there you are powerfully wrong! In two hours you will hopefully judge and speak otherwise! For everything that is hidden behind these people, you will begin to gain a better understanding of that only after you have spent some time with them yourself. I am indeed no weathervane, and our director Aziona just as little; but we have both now become quite different people and have thrown the old Diogenes overboard. The same thing will certainly be the case with you also, and with all the others. But now the Master and His disciples are rising, and we must immediately ask Him whether He already wants the morning meal."

[11] I said: "Wait a little until the sun has appeared above the horizon, then set out the morning meal!"

[12] At this the disciples also begin to stir and to rise from the grass and from the benches. Some of them go straight down to the sea and wash; but I do not do that, and Aziona hurries to Me and asks Me whether I need water for washing.

[13] But I say to him: "Friend, all this water came from Me; how should I take it in order to wash? But so that no one is

annoyed, bring Me a jug full of water from the spring!”

[14] Aziona now hurries and looks for an empty jug, but he cannot find one; for all the jugs and other containers are filled to the brim with the best wine!

[15] He comes back again very embarrassed and says: “Oh Lord, forgive me! There is not a single container in the whole hut which is not filled to the top with wine!”

[16] I said: “Well, then bring Me a container filled with wine and I will wash Myself with wine for once!”

[17] Aziona was quickly back with a jug of wine, and I washed Myself with it.

[18] But at this the wonderful smell of wine reached the noses of the guests and some of them said: “Well, that means living more magnificently than a patrician of Rome! For it is still not yet known to us that anyone has ever bathed in such a tasty wine, although otherwise in other pleasant-smelling oils and waters!”

[19] But when I gave Aziona back the jar into his hands, it was just as full as it had been before, although it had had the appearance when I was washing as if I had used every drop of it. Aziona immediately showed it to his neighbor, and he became silent from sheer amazement.

5. EPIPHAN THE PHILOSOPHE

[1] One of them, who had previously exchanged words with Hiram about the expressions ‘infinity’, ‘eternity’ and so on and who was called Epiphan, now said to Hiram: “Well, that would be a genuine little Persian trick that he has succeeded with very well! But there is just one thing that I do not understand, and that is this: Where did Aziona get the delicious wine and the valuable jar?”

[2] Hiram says: “Yes, my friend Epiphan, I tell you, those are sheer miracles of will of the One who has just washed Himself with wine! Didn’t you hear what He said to Aziona in answer when he asked Him whether He needed water?”

[3] Epiphan says: “Yes, I heard it; but it had entirely the character of an Indo-Persian magician! For they also understand how to pretend to be the creator of fire, water and this and that thing with the greatest, most powerful phrases to the laymen, and then stride forward in a nimbus that even Zeus would hardly create if he existed and walked on the Earth. Well, you saw it yourself in Memphis, with what terrible pathos the magicians there made their predictions! In the end they had even nailed our reason almost three quarters, and we ourselves had already almost begun to worship them. Whoever knows how to produce something extraordinary can speak with a clear conscience; and for him that will be no less the case! What is striking here now, however, is the wine, as I have just remarked. Where did Aziona get it from?”

[4] Hiram says: “I wanted to say that to you earlier; but you got there before me. Look, this man here, who said to Aziona: All the waters of the Earth and also of the heavens are from Me; how should I use it to wash?, created the wine simply through His will from the water, and now even out of the air; for He had emptied this container before entirely! And now, what do you say to that?”

[5] Epiphan says: “Yes, if that is so, it is indeed very much! Indeed certain Indian magicians are supposed to have an extraordinary power in their will and glances, so that they can bewitch the wildest animals in an instant to such an extent that they must stand still on one spot as if lifeless and allow whatever such a magician wants to be done to them; they are also supposed to be able to command the winds, clouds and lightning effectively! That has thus been seen before. Well, whether they can also make the best wine from water or air, I truly do not know; only one knows as much about the old magicians indeed that they were able to turn water into blood and rain into sheer frogs and snakes. In itself, that requires indeed a strong faith; for we have never seen such a thing. But this one we have seen ourselves, so we can likewise think: If that is possible, then the other can also have been possible. We

will not judge this any further. Aziona is coming already with the morning meal, and we are already quite hungry, and so we will put the further discussions off until later!”

[6] Then everyone was called to the meal. Everyone gathers around the extended table and begins at My command to tuck in actively and to eat. The fish are soon eaten up and next bread and wine are served.

[7] When the neighbors, who were still uninformed, taste the extremely tasty bread and the likewise excellent wine, they really become alert, and Epiphan says with an investigative manner: “Well, now I am beginning to believe myself that we are dealing with no ordinary and natural magic; for such a thing has never been heard of by man, as far as I with my rather extensive knowledge can tell! Ah, the wine is indeed endlessly good!”

[8] I said: “It is just right that you used the expression ‘endless’! For you already accused Hiram of having a sun-burnt brain, because he began to speak to you about the fact that the power of My will is an eternally effective one, working through the whole infinity of space and all eternity of time, and how all power, all light and all life is united in Me, and how then also everything that fills the endless space spiritually and naturally came forth only from Me. What are you now thinking about it? What do you understand under the expressions: infinity, eternity, space, time, power, light and life?”

[9] For do you know, dear friend, if someone says to someone else that he has a sun-burnt brain if he occupies himself with such great and ambiguous expressions in relation to an extraordinary person, then one must have even better expressions about it; for only then can one say to one’s neighbor that he is crazy, if one has better insight into the issue oneself. Therefore tell Me now what you think about the previously-mentioned expressions!”

[10] Epiphan becomes somewhat embarrassed at this question of Mine, but nonetheless he soon controls himself and says: “Yes, good master, to give someone clear words about it should

be indeed one of the greatest impossibilities for every mortal man; for here it indeed literally truly depends on the fact that no one can give another what he does not possess himself!

[11] How can the limited, small man ever understand the endless space? He may penetrate in all directions the depths of eternal space very much with his train of thought, but nonetheless he remains always on the same spot in comparison with the unlimited entirety of space, which is nonetheless as much as nothing in comparison with the entirety of the eternally endless space; and likewise a person can never measure time forwards or backwards because he is also just as limited in his future, being and past as in space.

[12] It is an old matter of experience that one can say something about a limited space and about a measured, limited time; for the limited can understand something similar indeed, but never anything which is dissimilar to the highest degree. And it is almost the same with the comprehension of the expressions power, light and life. Indeed man possesses a power, a light and a life; but beyond that no wise man has ever been able to give a clear and exhaustively comprehensive definition about it until now, and thus neither can I since I am indeed everything but a wise man. You, good master, have asked me, and I have answered you. If you can give us a fully satisfactory solution about these expressions, however, we would be very grateful to you for it.”

6. MAN IS AN ETERNAL BEING

[1] I said: “Well then, I will try to do that, and so pay good attention to this! Your claim consists of saying that namely he who is limited in himself cannot understand the unlimited; and yet I say to you that every man, just like the eternal space around him, hides infinity and eternity in himself, and indeed in every fiber of his material body, not to mention in his soul and quite particularly in his spirit.

[2] Just think about the infinite divisibility of every part of your

body, however small! Where is the end of it?! Then think about the infinite reproduction capabilities of man, animals and plants! Where does this end?

[3] Have you ever discovered the borderline up to which an enlightened soul can lift its thoughts? But if the soul has already an endless area of thought, what do we want to say then about the eternal divine spirit in it, which is in itself power, light and the very life?

[4] I tell you: it is this spirit that works and regulates everything in man. Yet the soul is, as it were, only a substantial body, just as the physical body is a vessel of the soul until such time when it has achieved some solidity within it. Once this has happened, it passes more and more into the spirit and, therefore, into actual life, which in and by itself is a true energy and a true light and evermore out of itself creates space, forms, time and the duration of the forms within it, animates them and gives them independence. And as they come forth out of the infinity and eternity of the fullness of true life, they grasp of it also the infinite and eternal for all times of times and eternities of eternities for and in themselves.

[5] Therefore, no one can say and maintain that he, as man, is a limited being. There is contained in his minutest parts still something of the infinite and eternal, and for this reason he can grasp the infinite and eternal.

[6] Whoever believes that he lives only for a very limited time is badly mistaken. No part of man is mortal, although of necessity changeable, just as all earthly matter is and must be changeable, since it is destined for the sake of the purity of life to pass into pure life, which is no longer changeable.

[7] Therefore, even if the many different components and parts of matter and, thus, of the human body are transformed, they do not cease to be but continue to exist forever in a more spiritualized and, therefore, more noble form and kind. Or who of you can say that he died when only a child because now, as an old man, he has not retained anything of his original child-like form?

[8] There you have a grain of wheat. Place it in the earth! It will decay and quite unmistakably pass away as what it is now; but you will see a stalk growing out of the decay and on the top of the same an ear will form, topped with a hundred grains. But which of you now sees such power in this grain, which however must be in it, since otherwise an ear with a hundred grains of the same type could never come forth from this only one grain?

[9] But we have 100 grains now which we want to place in the earth! From them we will receive 100 ears, each with 100 grains, thus 10,000 grains in total. And behold, the 10,000 grains, the 100 stalks and ears must also already be available spiritually in the one grain, just as this grain itself must be available in that one grain that first fell to a fertile field of this Earth out of the hand of God, since otherwise indeed no reproduction could possibly be thought of. You all have proof once again how even infinity and eternity are at home in such a grain.

[10] You all will think and say to yourselves: Yes, that is indeed the case with a grain which is sown again as a seed into the soil; but what happens with that which is ground to flour and then eaten as bread by people or even by animals? I tell you all: truly, it's fate is even better; for it goes into a more perfect life, in which it as an integral part of a higher life then just as well and even more can multiply into countless ideas and living forms of expression and only the very material husk is cast out as excrement, where it then also becomes a more noble fruit humus of the Earth, from which the spirit of the sprout forms various grains of seed and attracts immortality. But whatever happens with the straw and framework of the plants also happens in a much nobler way with the fleshly body of a person.

[11] And so you do not find anything perishable and limited in man but only a variability towards a certain spiritual goal, and it is, therefore, quite possible for man to grasp the infinite and eternal, time, space, energy, light and life, because all this is contained within him."

[12] But certainly it depends above all on the education, which

is a light of the soul. If this is lacking, as is now the case among most people, then everything is also lacking, and the human soul sees and understands even less of what is in it without such spiritual light than a blind man in the night understands what is around him and approaches him.

[13] And now tell Me, Epiphan, how you have understood and accepted this opinion of Mine! Only afterwards will I tell you whether I penetrate with My spirit indeed the endless space and eternity. Now speak quite freely and without shyness!”

7. DOUBT AND QUESTIONS OF EPIPHAN

[1] Epiphan said: “Good master, this explanation of yours seems to me to be like lightning in the night! For a moment the path and the area is lit up indeed, but if one wants to go further, then one sees nothing at all. But it is becoming somewhat lighter for me nonetheless, and I take from your words that you are a very competent expert in nature and a great anthropologist.

[2] According to your opinion, man hides infinity in himself of course, and thus also eternity; but whether he also can understand infinity and eternity himself, the substantial power, the light and the life, even with the best instruction, is another really very significant question. I do not want to talk about the impossibility of that, however, as if such a thing should be quite unattainable for a very enlightened human spirit – for the talents of man are various, and one person understands something very easily which remains locked away forever for another despite years of effort, thinking and striving – but anyone who has been around even just a little ever over the old limits of usual human animalistic life on the Earth will agree with me that it is no easy thing to get to grips with these expressions.

[3] Man can understand and temporally learn much; but to shed a clear light on such expressions, for whose full explanation an eternity must be necessary, that I would indeed like to call into a certainly not unfounded question nonetheless. Man only learns one thing after the other and needs time for this. If he learns

much, he will also need a lot of time for this, and should he learn endlessly much, he will also need endlessly much time for this. The human life, however, is only a short one, and thus it will obviously need to have a very clear path in order to learn endlessly much.

[4] You have indeed said something about an original divine spirit, which is stuck in the soul as the soul is in the body, and that this spirit as the creator of man in infinity and eternity is quite at home as identical with such expressions and penetrating everything with its light and with its eternal life. Well, that sounds indeed very wise and also very mystical – something which however was always known to all the theosophists, wise men, priests and magicians, but which has nothing to do with the issue, by the way – but where and how can a person put himself with such a spirit of his into a connection that is well and clearly known to him and generally effective, so that he stands there as a perfected spirit man of God, sees and understands everything most clearly and is a true lord and master of all nature with the power of his original will? That, dear master, is quite a different question!

[5] Whoever can answer me this question purely, truly and equally effective for life, for him I will have great respect. But he may not come to me with the certain mystical flowery words and phrases; for from this nobody has ever learnt something very good and very true, and the whole of humanity has for that reason never come any further or higher, but instead only ever deeper in its spiritual intelligence. Thus everyone who wants to teach his fellow man something higher should speak clearly and understandably, otherwise he would do better to be silent. Whoever is a magician and can perform miraculous things should do that for the pleasure of the lay humanity with just as great a mystical secrecy; for there it is in the best place and does not harm anyone. But if the magician wants to form pupils in his art who should achieve over time the same that he performs, then the secrecy should be put aside and the very purest and unrestricted truth should step into its place.

[6] Why did Plato and Socrates find so few practicing followers? Because they were mystics, they certainly did not understand each other and thus even less so were ever understood by anyone else! Diogenes and Epicure spoke clearly and understandably according to their understanding and therefore found also a great number of practical disciples, and that for a religion which gives the people here on this Earth almost no pleasures at all and makes them cease totally after the bodily death.

[7] Epicure was rich and recommended the good living for the duration of life because after death everything was over. Diogenes wanted to be more generally useful with his religion, because he saw very well that Epicure's teaching can only satisfy the rich, but must make the poor only even unhappier. He therefore taught the greatest possible privation and restraint of human needs, and his supporters were and still are the much stronger, because every person could get to grips with his clearly presented principles indeed without all mysticism.

[8] Aristotle was much admired for his powerful and clever manner of speech and was a great philosopher. But his disciples have never grown too large in number, and even the few were constant investigators and specialists of deduction and their theories of possibility often went as far as to be laughable; for whatever seemed to them to be possible any way logically, could also be physically possible in certain circumstances. Truly, a very useful teaching for magicians, and the Essenes have long been occupied with it, although they are Epicures and also partly cynics for themselves and for their own household!

[9] But where is the great truth of life hidden, which shows some moments in the course from which one at least might ask the question and say: Should that all seriously be a game of whim of the casually ruling chance? Should the cause be indeed more foolish as a produced and ordering principle than his works, or can a fully blind power form a being that is aware of itself and thinks maturely?

[10] The mystics present an all-powerful and highly wise God –

and millions ask: Who is He, and what does He look like? But to this question there never follows a plausible answer. Yet people soon make use of poetry, and at once the Earth is swarming with great and small gods, and the idle people shy of thinking believe in it, and such a belief is almost a double death to man; for it makes him physically and morally lazy, idle, inactive and thus dead.

[11] But whoever is a true wise man, he may step forward with the grain of truth into the open daylight of people and show them clearly the original foundations and the purpose of his being, and he will set an eternal monument in the hearts of millions of people for all times of time; for a true person will constantly welcome the pure truth to the highest degree.

[12] You, dear friend, as it seems, want to be a true teacher of the truth, and there also seems to be no lack of capabilities for this; therefore answer me these questions which as far as I know no person has ever answered clearly, brightly and truly enough, and you will give our hearts an extremely great encouragement! But do not come to us with a half-truth; for there is in any case already no lack of them among us!"

8. NECESSITY OF TRUE CLEAR FAITH

[1] I said: "My dear Epiphan, if I had not given Aziona and Hiram already the clearest and brightest answers and teaching, I would gladly follow your very justified demand immediately; but as I have already done that, and both of them know exactly where they are in relation to Me, they will tell you already in just as an illuminating way as I told them, and then you will only need to live accordingly and your spirit itself will then reveal everything that you have to necessarily know on the correct path.

[2] "You must not completely reject faith, for without it you would find it far more difficult to reach the goal.

[3] But there are, of course, two kinds of faith. The true faith, full of light, is held by one who trusts in a truthful and widely

experienced man without harboring any doubts and accepts what he says as a full truth, even when he does not immediately grasp it in its full depth and clarity.

[4] For behold, whoever wants to study higher mathematics must in the beginning of his studies accept everything. Only after he comprehends the true value of the numbers and units does he gradually come to understand clearly one proof after another. And look, the same applies here.

[5] If a very truthful man tells you something he has personally experienced, you may at first only believe what you have heard, but then promptly become active according to such a belief in the manner shown, and you will then through your own activity and experience gain the light that you would never have seen as a result of an ever so logical verbal discussion.

[6] Somebody could go to the trouble of patiently describing to you the city of Rome in great detail, but you would never be able to form a true and clear picture in your mind of that great metropolis. However, you fully believed what the story teller told you and were filled with a mighty longing to see Rome personally and looked diligently and eagerly for a chance to visit it. Soon you had your chance and came to Rome. And now you marveled at the city and found it exactly as it had been described to you, — but how different the real Rome looked from the city you had pictured in your imagination!

[7] Was the fact that you had believed in the true description of Rome of advantage or disadvantage to you when later you really beheld Rome? Obviously, only of a tremendous advantage. For one thing, you would never have entertained the idea of visiting Rome save for the description given you beforehand. Then, supposing you had entered the great city without knowing anything about it, you would have walked around like one blind, would hardly have dared to ask anyone about this or that, but would of sheer fear and boredom have tried to leave this metropolis as soon as possible. However, had you not believed at all in the faithful description, well, it would anyway have been as good as none, and half a belief is not much better than

none at all, for it does not prompt anyone to a true and lively action.

[8] Thus you see that one must, at least in the beginning, not be without faith when listening to a new precept. To be sure, man can examine the precepts and what gives rise to them, but he must first accept them as truths of high value on the strength of the authority and truthfulness of the teacher, even without at once comprehending them in their depth; for the comprehension occurs only when the condition imposed by the precept itself has been fulfilled. Only if this does not occur could he say with a shrug of his shoulders: 'Either the precept was a fabrication, or the conditions imposed have not yet been completely fulfilled by me.' Then it is high time to discuss the matter thoroughly with the master and to find out whether the faithful observation of the principles of the new teaching has also failed to produce a hoped-for result for everybody else.

[9] However, if it did work for somebody else but not for you, the fault obviously would only be with you. You would then without delay have to make up for many a failure and omission in order to achieve what your fellowman did. But if no one had achieved anything by observing ever so strictly the duties imposed by the new teaching, well, then it would be time to turn your back on such a false teaching."

9. LIGHT AND SUPERSTITION

[1] (The Lord) – "There is, unfortunately, beside the true, necessary faith also a gullibility, as a result of which certain indolent, non-thinking men hold anything another tells them jokingly or, more often, out of sheer selfishness, to be the pure truth. Well, there is now a by far a greater number of people of this kind of faith on earth.

[2] You really cannot do much with such gullible people, for they hardly care whether or not they achieve anything through their faith. They merely believe, now and again marveling about it unconcernedly, and carry out what a teaching imposes on

them, but without any inner benefit to their life. It does not matter to them that they never achieve anything through it, except from time to time boredom. They are too indolent and neither know or have any determination. Therefore, they can be likened to those ephemerides that only buzz about pro forma in the sunlight of the day so that the swallows find it all the easier to catch and eat them.

[3] Superstition and gullibility are alike anyway; the only difference being that superstition always arises from gullibility and actually is a result of it.

[4] The incalculably dire consequences of superstition are unfortunately only too visible and perceptible all over the earth; all the millions of pagan temples were built by superstition, and this often under great and heavy sacrifices.”

[5] But now the time has come that it should be destroyed, and thus there is a big work here; but still there is a great lack of competent and brave workers. I therefore have a large field before Me which is to be prepared, and I am hiring workers. You all would be already very good people for this business, if you were familiar with the correct path with good insight; but it goes without saying that you yourselves must be fully indoctrinated in My new teaching for life beforehand. But once that has happened, then you would be very suitable for use thanks to your various experiences in life. But that the reward here and particularly in the next life will be no small one, of that you can all be most perfectly sure in advance. What do you say now, My friend Epiphan, to this suggestion of Mine, which was certainly quite unexpected for you all?”

[6] Epiphan says: “Hm, why not? Once I have been thoroughly and convincingly penetrated by a truth myself, then I will be a teacher even without reward, only for the sake of the truth and have no fear of having to starve to death for it. For although the people in these days are indeed very spoiled and live in the greatest self-centeredness, they are nonetheless not against a good new teaching; if only a correct teacher comes to them, they still take him in, listen to his teachings, and when they

begin to sense only some higher and truthful things in it, then they soon leave aside their egotism and become nice and generous.

[7] In this respect a small degree of gullibility among the people is not bad either; for without that it would often be difficult to give the people a teacher. But only the correct teacher should then strive above all to not let his disciples sit and be stuck in unfounded gullibility, but instead work with them and lead them until they have penetrated the brightest light of his teaching right to the foundations. If he has caused this through his hard work, then he has given something truly good to the people and can count upon it that they will not be ungrateful to him.

[8] How many benevolent deeds do very false teachers enjoy among the gullible people, since they pretend that they understand something, and in this way they soon find a number of listeners who admire them and positively compete to make themselves noticed by the teacher with all sorts of presents! How much more will they do that to a teacher who can show and explain to them the greatest secrets and conditions of life thoroughly and with good insight theoretically and of course, wherever necessary, also practically! I am already here and can be found at any time for this; but of course I must know myself beforehand most thoroughly what this whole story is about. Well, I am not hard of hearing, nor am I hard of understanding; whatever Aziona and Hiram understand, I and all my neighbors will also understand. But naturally – we are never sold a pig in a poke, and we never deal in the dark of the night! Well, friend and master, what is the actual essence then of your business and, let's say, new religion?"

10. THE LORD'S MISSION

[1] I said: "In order to show you the issue with a few words, I say to you: "My task and teaching consist simply in showing man where he really came from and what he is, and in pointing out his destiny which will be fulfilled in accordance with the fullest and most evident truth.

[2] Already the Greeks, that is, the sages, said: 'The most difficult, important and highest knowledge is the greatest possible degree of self-knowledge.' And behold, exactly this is My concern, for without this cognition it is impossible to recognize a Supreme Deity as the cause of all coming into existence, being and permanency.

[3] But whoever does not recognize this and does not direct his life, his senses and striving towards this one true purpose in life, in order to recognize himself and a Supreme Deity as the Eternal First Cause of all being and growing, is as good as lost.

[4] For, just as a thing devoid of an inner, incessantly growing and more and more consolidating and permanent consistency soon disintegrates and as that which it formerly was ceases to exist, so also a man who is not fully at one with and within himself as well as God.

[5] Man can achieve this only by fully recognizing himself and, consequently, God as his first cause and then, in accordance with such knowledge, becoming active in his whole life- sphere.

[6] Once a man has reached this maturity and consistency within himself, he has also become a master over all the forces emanating from God and, through these, spiritually and materially also a lord over all creatures and is then in and for himself no longer destructible through any force and, thus, has gained life eternal.

[7] And behold, that is now the summary of My whole new teaching, which however in the basis of basics is actually the very oldest teaching since the beginning of man on this Earth! It has only been lost through the idleness of humanity and is now given as if new again by Me as the lost original Eden (Ye den =

it is day) to the people who have a good will. Tell Me now, Epiphan, whether you have understood Me correctly and what your opinion is of this!"

[8] Epiphan says: "Yes, I have understood it in any case and must also openly admit in addition that such a recognition would be possibly accepted generally as the very most desirable and highest thing among the people that a mortal could ever achieve on this Earth, and the instructive path there could be very extremely well and clearly known to you and to your companions! But only I remember at this opportunity an old Roman saying which truly is very wise and bears various investigation and comparison very well. And the saying goes thus: *Quod licet iovi, non licet bovi!* – *propheta, poeta et cantores nascuntur* – *rheta fit!* For small, insignificant things and tasks even an ox can be very well dressed up, but he will never eternally entice away a Minerva from hard marble with hammer and chisel!

[9] The wisest of the ancient Egyptians and Greeks certainly used all diligence for the recognition of themselves and a divine original being; but how far did they get? Only as far as they saw that reaching such a necessarily comprehensive recognition is a very purest impossibility for the limited people, and the saying: *Quod licet Iovi, non licet bovi* found there its fullest validation!

[10] Well, in any case there may be some exceptions with You which I have heard from Your other words and particularly seen from Your deeds; but whether also the usual person of for example my sort will be able to form any lasting concept, that is another question! For some, certainly rare people, the so-called geniuses, often possess even strange capabilities in very many and varied directions. The one is already in the cradle a seer and a prophet, the second is a singer of an extraordinary type, the third is an artist, the fourth a mathematician and a magician almost in the mother's womb. One has an extremely strong memory, another a pair of such sharp eyes that he can make out and if necessary even recognize a person several hours away.

[11] And so there are very many among the people of great

talents; but all that which is only of a genius can never eternally be learnt very thoroughly so that it could then be reproduced by a disciple to any perfection, as the great master possessed in himself. Such a thing is and remains nonetheless constantly just an almost worthless incompetence.

[12] And so I am also then of the almost decisive opinion that we will understand you indeed at least halfway in such a new teaching of yours, whatever you say to us, but we will never manage to achieve a thorough practical representation. Yet now, you are in any case a rarest master of your business and will indeed know what sort of people you have before you; but we will then see what we are capable of understanding and doing! We are indeed very sympathetic towards pure science, although we can also easily do without it, since our previous view of life – as our local condition shows – is more than satisfactory for the minimum of the needs demanded for the maintenance of life; but – as we said – for that reason we are no enemies of pure science.

[13] Hiram and Aziona indeed gave me the most sincere news about you that I had to believe because I know both of them as extremely truthful people. But now it only depends on the conviction of all the theoretical and practical paths; if I have these, then you should have no bad or lazy spreader of your new teaching in me! I have now spoken and now you should speak!”

11. THE MIRACULOUS POWER OF THE WORD

[1] I said: “Dear Epiphan, I indeed told you that both your brothers will give you a good, true explanation of this; but since you are in full seriousness a very rare open spirit, I Myself will give you at least a good introduction to this, so that then Hiram and Aziona will be able to build on it easily.

[2] You see with your sharp eyes that I am only a very modest and simple person just like all the others and like you. I eat, drink, wear clothes in the manner of the Galileans and speak with the same words that you speak with. In this you can find no

difference between Me and you; but if you speak and fill your words also with the very firmest will, they will nonetheless remain only words, after which if necessary and after some efforts an action will follow, but certainly only with the very meager effects. And behold, that is tremendously different for Me! If I fill one of My words or even one of My thoughts, which are actually only a word of the spirit, with My will, then at this word the most perfect deed must follow without the slightest movement.

[3] And what I am capable of doing through My word, each one of My true disciples must be capable of doing out of himself because his innermost being is guided by the same spirit as My Innermost Being.

[4] And look, that is something in My new teaching that has never been seen in such fullness and completion since the beginning of the world among man! Look here, I have no tools with Me and no secret ointments and medicines, in My tunic and coat you will find no pocket, and the same also with My disciples – yes, we do not have and we do not even carry no staffs and go forth quite barefoot!

[5] Word and will is therefore our entire possessions, and nonetheless we have everything and suffer no affliction – except if we want to bear it ourselves voluntarily for the sake of softening the hard human hearts. Well, why can then I do everything with My word and will, and why can you not then also?”

[6] Epiphan says: “Yes, there it will be very difficult for me to give you a correct answer about! I have indeed heard the same thing about you from Hiram and Aziona and have also enjoyed the wine that you created from the water, which truly left nothing to be desired. Well, if that is capable of being performed simply with the word filled with will without any other secret means, and if such ‘how’ is also taught by you, then one must certainly indeed have the highest respect for you, for your teaching and for your words! For as far as my somewhat extended knowledge goes, such a thing has never

happened before.

[7] I could indeed say to you now: Friend and Master, give me now a little test of such a power living in your words which are heavy with will! But such a thing has at least for me no need at all, because I always prefer to let myself be taught through clear, wise and powerful words than through signs. But if you want to give me an extra little test once again, then it will not harm me, nor my neighbors. Yet just see that as only a desire and by no means as any sort of demand!”

[8] I said: “Teaching is better than signs; for signs coerce, while teaching leads and awakens the power demanded in itself, and that is then the truest and fullest possession of man, which he himself has received through his own activity. But of course, people such as you have already long ago set yourselves above all issues of forced faith and its measured limits, even the greatest signs no longer have any forcing power, because they do not receive any force to compel observers like you for as long as they have not been accepted by your theory of life in respect of the ‘how’ as clearly enlightening and very visible. And so I can already perform a little test without any harm for yours and your neighbor’s mind.

[9] But My signs, which I perform to confirm the truth of My new teaching, should always be set up to give man besides the great moral use also the physical, and so I believe for you all and at the same time in you all that it would be of great use to you in the future if you, as now My very respected new disciples, would not find yourselves so completely and totally in a very barren desert, but instead if this area was immediately turned into a very fertile one. Do you all agree with this?”

[10] Epiphan says: “Oh Master, if that were possible for you, you would truly have performed a highly praise-worthy sign! But truly, if that were possible for you, then you would indeed be obviously more than all the greatest wise men and Jewish prophets of the world, yes, then you would be very actually seriously a god, and your new teaching would have to be the fullest truth! For a man should just look once at this true

Dabuora (desert of pitch and naphtha)! Nothing but bare cliffs, reaching up to the clouds; only the foot of this genuine mountain of pitch is covered here and there with sparing shrubs. Only a few sources spring forth out of its innards into daylight, and there under the sharpest cliffs a meager cedar wood vegetates as a true sanctuary of this pitch mountain; everything else far and near is naked and bare like the surface of the water! [11] Well, that shall now be transformed into a fruitful area of the Earth through your powerful word of will?! Such a thing is indeed a little difficult to believe in advance; but you said in the introduction to your teaching, which, although it sounds very puzzling, nonetheless must be true in this respect, because you are a man who firstly thinks too purely to make fun of people such as us, and who secondly has already performed some extraordinary things here. I entreat you therefore, if it seriously costs you nothing more than one single word of Your will!”

12. MIRACLE IN CHANGING THE ENVIRONMENT

[1] I said: “Then pay attention, and I will tell you nothing further than this: I will it so! – And now just look, My very dear Epiphan, at this area and tell Me how you like it!”

[2] Epiphan along with Aziona and Hiram and all the others present here beat their chests and become quite silent with amazement, and Epiphan observes the now very magnificent area with wide eyes – the mountains covered with forests and the shore area which had an extent of almost a thousand acres (thousand morgen = 0.25 to 0.36 hectares) and was covered with nothing but only sparse grass as pasture for a few goats and sheep and now lay there in the most fruitful opulence – and then again at Me with a searching look.

[3] Only after a good while of amazement does he (Epiphan) open his mouth again and says: “Yes, in order to be able to perform such a thing in one instant, one must already be more than a god! For a god, as I know from the various religions of the Egyptians, Greeks, Romans, Jews and even Persians and

Indians, takes his time and performs his miracles quite calmly and seems to make use of a number of great means and apparatus. There must be a sun, a moon, several planets, a countless number of other stars. These help him in certain circumstances, places and situations to perform miracles on this Earth, where however apart from a bolt of lightning from the clouds everything happens very prettily slowly.

[4] But you have performed something in an instant here that a god, as I know several from the books and scriptures, certainly even with all the industriousness of man would have taken another couple of hundred boring years of time to do. From this I take the undeceiving conclusion that you must obviously be more god than all the other gods about whom I have heard and read very much! Lord and Master of all masters of the Earth! How, how, and once again how is that possible for You? And should that also be possible for the likes of us in time, if one has become completely familiarized with Your new teaching?”

[5] I said: “Yes, My dear friend Epiphan, otherwise I would not have said it to you! But how that is possible, however, I have already said to you and even shown it clearly – and I tell you this as well, that My true disciples will do and perform even greater things in time on this Earth than what I have done and performed. But of course it always remains to all My true disciples to recognize and to know that they will only be able to perform all such things if they become fully one in their spirit with My spirit and so at every opportunity seek advice in their spirit with My spirit, whether such a thing is necessary in order to achieve some good purpose. For if someone, even living exactly in My teaching, feels prompted to save his life himself, demanded by some powerful person, to have to perform a sign to confirm his highest mission, I would say to him in the spirit: Do not do it; for it is not My will now! So then the disciple will also want what I want; but if he should nevertheless try to perform a sign, he will not be able to, since My will was not one with his.

[6] Only with Me, that is, in constant union with My spirit and

will, will you all be able to perform everything, but without it nothing; for I am the Lord and will remain so eternally. And look, that is also part of My teaching! Have you understood Me?”

[7] Epiphan says: “Yes indeed, Lord and Master of all masters! But I find there something which according to my judgment does not go so well with the actual fullest freedom of the human spirit. For if for example I can only perform a sign when You also want to perform such a thing, then my will is indeed eternally more dependent, more bound to Yours and thus not free.”

[8] I said: “Oh, there you are very much mistaken. On the contrary! The more closely a human spirit is united with My Spirit, the freer it is in spirit and will, since I Myself contain the greatest and most unlimited freedom. A man curtails himself in his freedom only insofar as he does not unite with Me. Yet he who is completely at one with Me is capable of doing all that I do, for nowhere outside of Me is there an unlimited might and unlimited power of action.

[9] No one who is fully at one with Me is deprived of even one atom of independence. Can you think of a greater and happier advantage to your life than to be together with Me, that is, with My Spirit, almighty and active like I am, and yet at the same time completely independent? – Tell Me now how you like this.”

[10] Says Epiphan: “Greatest Lord and Master! I know far too little about such a new and unheard-of way of life; therefore, as everybody can easily see, I cannot possibly grasp it clearly or form a definite opinion about it. Yet as far as I can reconcile Your words with my own concept, such a life would certainly be of great advantage. For surely it means the supreme perfection of life to share an almighty Divine Spirit's omnipotence and possess at the same time the fullest independence of life, and all this may well be true because You told me and all of us so.

[11] But we will not worry ourselves about the ‘how’; for that

would be a vain task, since as the newest disciples of Your teaching we are lacking far too much the necessary understanding. In addition we are all now too astonished and too agitated by the too unheard-of great master miracle in order to be able to reach any calm judgment. Therefore, oh Lord and divine Master, let us now rest a little and collect ourselves inwardly, so that we then can give you a better answer in a greatest calm of mind to You, oh Lord and Master, than we have just given You now!”

13. IMPORTANCE OF PEACE OF MIND

[1] I said: “Yes, yes, you have spoken quite correctly and perfectly well; Peace, the true, inner peace of mind is for every man the most necessary spiritual element, without which he is unable to grasp anything that is of an inner nature and great in a spiritual sense, and so I gladly grant you your wish.

[2] Yet such a quietness, in which the body and its limbs are deprived of action, is not a repose but rather consists in a great inner activity of the soul that is striving to become more and more at one with its spirit which it has begun to perceive. Happy you, as everybody else, if you have a longing for such a quietness. Only after regularly practicing such inner rest or rather soul-activity once a day, will you begin to feel what a great, true benefit you have gained for your life.

[3] But now you may all retire to your huts, which are now improved somewhat along with this previously desert land and take a look at everything that has happened for your good. Then come back again towards evening!

[4] I, however, will occupy Myself with what has been set out for Me by My Father who lives in heaven and is fully one with and in Me. But whoever wants to spend the day here with Me can do that indeed; for there is no obligation that someone should leave this place, but instead only whoever wants to, and the one as well as the other will be of great use to him. And now do whatever your will desires!”

[5] At this everyone except Hiram and Epiphan rise and hurry full of curiosity into their huts to find out everything that has happened in their houses and everything that has changed. And when they reach their home, they cannot be amazed enough and wonder at the very note-worthy houses, which now take the places of their previous, most miserable huts, and at the many fruit trees, vineyards, fields and pastures, and they praise God the Father, of whom I gave them the information that He has given a person of the Earth such a power.

[6] Epiphan, however, controls himself and says: “Oh Lord and Master of all masters! But I prefer nonetheless to remain here; I too, will have obtained what the others have been given through Your goodness and divine power, a benevolence for which we all and our children’s children will never be in a position to thank You enough and to worship and praise You.

[7] But as immeasurably great this benevolence of Yours shown to us is, it is nonetheless in no way comparable to what has become part of our souls through Your teaching. For only through that have we, as previously quite wild human animals, become actual real people. You have just shown us the correct life and taught us to know its value.

[8] Before we had only love for death, but now we have a true and great love for life, which is capable of an extremely great perfection in all directions, while death remains death eternally and never can permit any gradual perfection. And exactly for that reason do I now prefer to remain with You, oh Lord and Master, so that I miss out on nothing that Your – let’s say – most truly holy mouth will announce further.”

[9] I said: “What the others did is good; but what you are doing is better. For every word that comes from My mouth is light, truth and life; if you seal My words in your hearts and act accordingly, you will receive with the words heard already also the true, eternal life.

[10] But if someone hears My words but then does not do and act accordingly, he will not gain life through My word but only judgment and death. This is not My will but only God’s eternal

order; yet then I cannot help him because he is meant to help himself.

[11] For if food is given to a starving man and he does not eat it, but only observes it, then the giver is not to blame if the hungry man dies of starvation, but obviously the starving man himself because he did not want to eat any food. And it is just the same with him to whom I give My word as the truest bread from heaven but who simply hears it and does not want to become active accordingly. Therefore no one should be a pure listener, but instead an actor of My word, and he will be most truly filled with the bread from heaven in his soul and will never see, feel and taste death in the future, since he has become himself quite life from God. Do you grasp that?"

14. THE COURAGE OF EPIPHAN

[1] Epiphan says: "Oh, this is the very most complete truth and is quite clear to me without any further explanation! Let's assume I or somebody else wanted to build a new home. He therefore seeks advice from an expert, so that he would explain to him with words and images how he as a builder should build his house. The builder however does not act according to the valuable advice of the expert, and because it seems too tiresome and too time-consuming to him he assembles blocks and beams without tie-up, then settles into his new flat and lives without suspecting any danger for a short period of time. But then when a great storm comes at night and beats against the house's flimsy walls and these immediately collapse and crush the owner and builder. What has this man then gained since he did not want to direct himself according to the advice of the knowledgeable expert?!

[2] And so, I believe, it is quite the same case between You and us blind and ignorant people. You are obviously that builder who has built the world, the whole of space and also the people as it is, spiritually and materially in a certain way and thus also must know best what is good for them, and what he as a

reasonable, thinking, self-judging and self-determining being has to do and to leave alone. And if You showed him, the person, now through words and deeds that You are undeniably the same to whom he has to thank for his being, and further showed him what he has to do in order to achieve what You have created him for, then the blind and foolish person can only blame himself if he forfeits eternal life for himself out of some void, material reasons and receives death for it. And so I think that every person who has once been taught by You Yourself and has recognized You as He who You are, cannot possibly neglect to live and to act most exactly with all love and joy as You have commanded him.

[3] Well may some hurdles and difficulties crop up for the follower of Your teaching among the now very wicked, totally blind and to an unlimited degree selfish, proud and power hungry human world, since there are very many more terrible human spirits than good ones; but if one already knows what one has in Your teaching and what one has to expect through the observance of it, then the mountains may set themselves against him and all the storms may rage against him, and one will still be able to stand up to them all with the most constant courage in the world. For a hiker attacked by enemies often defends himself with the courage of a lion in order not to lose this short and in any case quickly passing life, which truly in any case has not much value if it is lost – why then not defend oneself with a true courage of a thousand lions against enemies who threaten to take away eternal life through this life from the wandering people?! I believe that I am quite of the right opinion in this aspect.

[4] Yes, people who cling to this vain world, seek their whole salvation in the dung of this earth and have not been penetrated by Your teaching like I have and do not see the value of their life and may not, will not and cannot understand it, will certainly lose all courage in danger and soon sink back into the old dung again; but people such as us will not allow themselves to be driven so easily into a dead end.

[5] I tell You, oh Lord and Master: Whoever has no fear of the death of the body, emperors and kings will have difficulty making laws for him! Now let the whole Earth go to ruin, and I will not fear the certain downfall of my body; for I know indeed now from Your words that my soul will not be destroyed with Your life spirit in it! With this confidence enemies may then come from wherever and however many they want, and they will truly present me, Aziona and Hiram no shock; their veto will remain unheard and their threat unnoticed. And now tell us, oh Lord and Master of life, whether I am right or not!”

[6] I said: “You are perfectly right, and all the more so because you also would behave so in an emergency, just like all of you in this place. But since we now are together in trust and have indeed got to know each other, but certainly it is very important for Me that you all will not waver at all sorts of events and trials, I must now make you all familiar with some other things. And so listen to Me!”

15. THE PURPOSE OF THE LORD’S CRUCIFIXION

[1] (The Lord) – “I am, as far as My body is concerned, a mortal man like you, with the result that I, too, shall shed this body, namely, on the cross at Jerusalem as a witness against the evil Jews, high priests and Pharisees, and for their judgment. For this alone will break their power for all time, and the prince of spiritual darkness who now rules mankind will be weakened and no longer able to seduce and ruin the people to the same extent as up till now.

[2] But the prince is called ‘Satan’, that is lie, deception, pride, greed, self-love, envy, hate, lust for power and murder and all sorts of prostitution.

[3] The highest arrogance can only be destroyed through the deepest humility, and thus it is necessary that such will be done to Me. But do not be frightened when you hear this, for I shall not stay in the grave and decay, but rise on the third day and return to you, exactly as I am now with you. Only this will be

the greatest and truest testimony in your soul to My divine mission and will greatly strengthen your faith. I have told you this in advance so that you will not take offence at Me and abandon My teaching when this event will happen. – How do you, My dear Epiphan, like this?”

[4] Epiphan says: “Lord and Master, You are wiser and more powerful than all the wise and mighty of the whole Earth! If You allow such a thing to happen to You, then You must certainly have a good However, the greatest and most unheard-of humiliation and chastisement for some of the most depraved and evil people at Jerusalem and in the whole Jewish land generally would obviously be their inability to completely kill the man they hate most even at the most despicable cross, so that after three days he would be back, exactly the same he was before! I can already understand this quite well and clearly. Yet it seems to me as if Your wisdom and power could well decree otherwise.

[5] Presuming the priests and others in authority at Jerusalem saw You work a sign like the one You just worked here, do You not think they would have to be blinded by all the furies of Tartarus not to recognize You as What and Who You are? Their hatred against You must immediately be transformed into the greatest reverence and the most ardent love for You, and it goes without saying that You then need not let Yourself be nailed to the degrading cross which is meant only for the worst criminals.”

[6] I said: “Yes, if it were so, then you would be right; but unfortunately, it is not so, but immensely different! Believe Me: This nest of adders and the brood of snakes of the Templers of Jerusalem know exactly what I am teaching and what I perform; but that only increases their hate and they become only more and more bitter towards Me from hour to hour, a fact for which Aziona and Hiram can vouch with a faithful account of the events before midnight last night. They are all totally rotten, blind and deaf in their hearts, and at the same time full of the greatest and most limitless pride and full of greed and the

greatest lust for power. And behold, no gospel is to be preached to such creatures nor a sign worked before their eyes! For My teaching and My signs destroy their ancient reputation and vast incomes, and this is the reason why the Templers do not want them and are My most implacable enemies.

[7]] I would certainly have the power to destroy them instantaneously on the whole earth as has happened once before, decreed by My Father's Spirit that is dwelling within Me, at the time of Noah and, later, at the time of Abraham when Sodom and Gomorrah and their ten neighboring cities were wiped out, but what good did it achieve?

[8] Today the vast Dead Sea still bears witness to that judgment and the Scriptures point their finger to it. Yet who takes heed and sees it as a just warning? If you now mention it to a true Pharisee, you are in danger of being derided, severely reprimanded, and even impressively threatened with a heavy penalty. In such a case there is nothing one can do but what I foretold you. This will be a most severe judgment for those obstinate ones and for My followers the culmination point of My love and, likewise, My resurrection will be a resurrection for all those who are of My intention and will.”

16. EPIPHAN SUGGESTS A WAY TO AVOID THE LORD’S DEATH

[1] (The Lord) – Oh friend, I tell you this: If it were possible to push the cup of suffering to the side, it would also immediately happen; but such a thing is unfortunately impossible, and thus let’s leave it now! You now know that such a thing will happen and also why, and nothing else is necessary indeed. But when I have risen again, only then will I Myself baptize you all with the Holy Spirit from Me, and it will then lead you all in all wisdom and power, and you will then, if you remain in My religion, be able to do everything as My true children that I can now do. And now tell Me again how you like this proposal and this promise!”

[2] Epiphan says: “According to what we and all good people have to expect from Your words, it of course pleases me very well; but what You, oh Lord and Master, have to expect from the incorrigible foolishness and evil according to Your words, that does not please me at all! But if it is not possible in any other way once and for all, then let it happen all the same according to Your will!

[3] It is now only too clear to me that You will not die in Your true, inner being; for who should awaken You from the death of the body apart from You Yourself with the power of God that is in You?! This is thus indestructible; what is the importance then of the death of a body which You can awake again whenever You want?! But this great suffering connected obviously with the killing of Your body is nonetheless not very pleasant for me!”

[4] But You are the Lord, full of the highest wisdom, power and love, and You know best what to advise and how to help, and so everything will happen all the same only according to Your advanced advice and will, as it is also Your will that we people on this Earth have to bear often a burning hot summer and an ice-cold winter, which is not something pleasant and at the end of this earthly life often a very painful, bitter death, and we cannot change anything about it, since that is Your will. And so I believe that it is also Your will even less as far as Your very highest being is concerned, to change anything about us weak worms of the Earth! And so let it be and happen as You want!

[5] But what the likes of us could do nonetheless to prevent You suffering as You have just told me in advance would be that for example I, Aziona and Hiram could go to Jerusalem to the Templers and would as eloquent Gentiles teach the obscurants to know better about You with very chosen words, and they would certainly set aside their anger towards You; and if this happened, You could in this way indeed push aside the mentioned cup of suffering.”

[6] I said: “Yes, My friend, there is nothing else for Me to do but to alone accept your good will for the work; for you see, as

little as you are capable of bending an old cedar, just as little will such a great Pharisee or even a high priest accept any teaching from you! But what he will do, I can tell you quite exactly:

[7] He would listen to you obligingly and with the kindest face and greatest friendliness encourage you to tell him every minute detail about Me. He would even oppose you by raising minor objections and seeming doubts – but only for the purpose of making you more talkative, and as soon as he would see that this was all the information obtainable he would present a different face to you. At a secret sign masked men in great number would appear and apprehend you, and you would hardly ever see the light of day again. Such a high priest would then, combined with Herod, promptly dispatch a whole army, promise great rewards for My capture and on My account persecute the whole Jewish population all over Galilee, wherever I had been received with My disciples.

[8] You see, that would truly not be what we all could see as desirable! That you can see, and it is thus better so: one effectively for all, than all for one without effect! Do you now see that?”

[9] Epiphan says: “Yes, Lord, now everything is very clear to me! But now the food is prepared and we want to break off from this and then fill the time with something else!”

[10] I said: “Yes, that is good too; but go over and wake My disciples from sleep!”

17. ABOUT FASTING

[1] The disciples, since they had slept too little the evening before, had lain down after the morning meal under the shady trees, had fallen deeply asleep and thus knew nothing about the exchange between Me and Epiphan. But he now went at My command and woke them from their sleep.

[2] But when they became active, they opened wide their eyes and asked one another very amazed where they were now; for the area looked so very different after its transformation from the previous desert that they could not understand it at all. Previously Aziona's hut had been built rather in a do it yourself way, partly from shapeless stones and partly from mud and reeds, and now in its place stood a remarkable house, surrounded by fruit trees and a beautiful garden; and a very good stable for the domestic animals and a great barn for grain were set up very well not far from the house. In addition the previously very barren mountains were now thickly wooded, and the likewise just as barren banks of the lake were transformed into rank farmland, and thus it was understandable that My disciples could not understand.

[3] Peter, James and John asked after Me, and Epiphan said that I had gone into the house in order to order the midday meal. Again they asked the one who awakened them where they were now, and he said: "On the same spot, which however through the power of the One has now indeed received a very different appearance!"

[4] But the disciples did not really believe Epiphan and thought much more that the Lord had placed them in a very foreign area through the air like He did on the mountain of Kisjonah. Only when I Myself joined them and informed them that things were just as their friend Epiphan had said to them, did they believe that it was so, and began to be amazed at the power and strength of God in Me.

[5] But I said to them: "Why are you so amazed then at this sign now? Did I not do the same thing for Mark?! But the only thing

to be amazed about here would be actually how you were able to fall asleep so well in the middle of My discussions with this Greek here! But the flesh, the blood indeed also needs rest, and so now wake up so that none of you will fall into some temptation!

[6] But now it has already become midday, the meals are on the table, and so we will then go and give our bodies an appropriate strengthening, so that no one can say to us that someone has suffered need with Me. There are indeed some in Jerusalem who have and observe strict days of fasting in the opinion that they will reach the Kingdom of Heaven in that way; but they will be very wrong, since they expect a kingdom after the death of the body which is truly not anywhere to be found.

[7] But I do not want to say that you should therefore be wastrels, squanderers and drunkards; but instead you should always be sober and moderate in everything and love one another, and so the world will take from this that you are truly My disciples! And now let's go to the table!"

18. ENEMY SHIPS IN SIGHT

[1] The table was well laid with the best fish, with bread and wine and all sorts of tasty fruits. But at the table I sat with the twelve and Hiram and Epiphan. Aziona served us, but after the meal nonetheless took a place at the table. When we were sitting thus together, our glances directed out over the beautiful surface of the water, the sharp-sighted Epiphan noticed several ships tacked the great bay. They wanted to enter the great bay; but since they could not recognize the area any more after its immense transformation as that which was previously familiar to them, they sailed up and down and only sent out a scout boat into the bay.

[2] But these ships were a sort of back-up of what here had been taken as good beach booty in the previous night by the fishermen at My command. These back-up ships had indeed sailed around all night already and also this good half day, but

nowhere could they find any further trace. They were therefore of the opinion that this ship had somehow got lost in this bay that was difficult to cross and perhaps even had suffered some damage. But this bay no longer looked like the previous one, and so the back-up sailors did not know where they were, and thus sent out a small scouting boat into the bay.

[3] When I explained this to the three, Aziona said: “Well, if they find that great ship here, then we will have to flee, otherwise we are all lost!”

[4] I said: “Take it easy; this scouting boat will soon turn around! I will send a wind that will certainly speed up the boat’s retreat.”

[5] In an instant a great storm picked up and drove the scout boat along with the several back-up ships out onto the open water as swift as an arrow.

[6] But Aziona said: “Lord, look, now they have indeed gone out of sight; but they will come back again as soon as the wind dies down! Oh, these people are like the bad weather and stubborn like an evil disease! They never leave their intention and their goal, and if it is not these – who can hardly leave off from their search – then very soon others will come and pursue the same goal; and if they find the ship here, then it will be bad for us, for against the strength of the mighty there is no law! I would like to rather destroy and annihilate the whole ship of sinners than to be in constant fear with its possession!”

[7] I said: “But if I tell you that you need to have no fear of this at all, then you can indeed be calm! These people who were to be seen now will never come back, nor even less a second or third back-up; for in these times the Sea of Galilee is widely known to be very stormy and except by some fishermen it is little sailed, since one cannot trust the storms – and in several months this whole event will be as good as completely forgotten!

[8] For if it is certainly reported to Jerusalem that the searchers for Me had an accident somewhere on the sea, so that nothing more could be found of them despite all searching, in the temple

the certain designated temple servants of male and female sex would wait for three hours simply ceremonially, and afterwards no one in the temple would think anymore about the missing, but instead one would find others for the same purpose, give them full authority, money and the necessary weapons and send them off under all sorts of strictest commands, and these would then move out and mostly return home again in vain, or more often not at all, like those who visited us yesterday. And so you now have the whole matter revealed and can keep without any fear what I give you, secure and protect.”

[9] Epiphan now says: “Friend Aziona, under such circumstances I would not shy away from even taking possession of all of Rome, if this Lord and Master would say to me: Go and say, The Lord gave me the whole city and I am thus moving in so that from now on everything that stands, lives and grows here is my fullest property! And behold, no person in the world could argue such a right given to me by the Lord, and everyone would have to bow under the omnipotence of the divine will!

[10] And the same thing is the case here! What earthly power will try to start a fight with this divine power? For before they would lay hand to the handle of the sword to fight, they would already be destroyed! Yes, if the Lord and Master will allow it, that His enemies should lay hand on Him, they will indeed even be able to kill Him in the body; but as long as He Himself has not spoken the unknown secret ‘*fiat*’ in Himself, no one will dare to touch even the hem of His garment – and he who dares will suffer the same fate that yesterday’s criminals did! Thus for those who walk with this true man of God as true friends through all the greatest dangers of the world, highest security is already assured.

[11] Look at this most magnificent area of ours! Hardly an hour ago it was a most inhospitable, bleak desert, a true picture of death – like we were in our previous soul condition, which He also transformed through His word into a living one – and now the unknown wonderful power of His word itself drives out of

the hard stone, which it first crushed and transformed into a good, rich soil, the most luxurious plant life.

[12] If at His breath the stones bow and all countless natural spirits must become active, if at His same breath the nations of the Earth bow – what should we now worry as certainly His friends with fear in our souls as if in all seriousness something evil could happen to us under His protection?! I hope that you, considering this, will become free of all vain fear.”

[13] Aziona says: “Friend, you have now spoken very well and correctly, and I was previously, as also now, certainly of your opinion with my whole life; but man remains still always a man, particularly when some danger begins to draw near to him! One forgets very often the most important things in a sort of confusion of the soul, does not think with the inner, peaceful composition of the soul, but instead goes head over heels and thus enters such a fear that one no longer even thinks about the best weapons of protection that one most obviously has with oneself.

[14] And that is how it was going for me just then when I learned the meaning of the scout boat which was coming into this bay out of the mouth of our God and our Lord and Master. But now I am once again in all order, to which your words contributed very much.”

19. AZIONA ASKS ABOUT THE LIFE OF THE SOUL AFTER DEATH

[1] (Aziona) – But since we are now sitting so comfortably together with bread and wine, I would like to then hear from Your mouth, oh Lord, how things are with the life of the soul after the passing of the body!

[2] According to the sagas, one has always almost all so-called religions with few exceptions a double condition – namely, like among us, let’s say, Gentiles – an Elysium, where good and worthy souls live on eternally in an indescribable bliss, and then a Tartarus, where the bad and evil souls are tantalized with all

sorts of unheard-of plagues and tortures also for eternity.

[3] The Jews have their heaven and their hell, all of which is in a certain way quite the same thing as among the Gentiles their Elysium and the Tartarus. Likewise in certain forms, names and derivations the Indians have a double omnipotent being, a good and an evil one. So all the gods of Elysium are good and those of Tartarus are evil.

[4] And among the Jews there is a highest good and wisest Jehovah and myriads of likewise good spirits at his service who are called ‘angels’ and are prepared to provide humanity with the best protection; in direct opposition to the good, all-powerful Jehovah and his angels however then there is also an almost no less powerful Satan, also called ‘Leviathan’, and at his side a countless number of the very vilest spirits which are called ‘devils’.

[5] It is true that the good Jehovah always makes an effort to make the people good and to draw them to him. But this is not of much use; for Satan knows even better how to catch the souls for himself, and constantly drives them away from the good Jehovah in hordes and hordes. Indeed the good Jehovah threatens Satan with all sorts of punishment and judgment; but at this Satan always laughs and does nonetheless whatever he wants. Now, Lord, what should we think about such fables? Oh Lord, give us the correct revelation about this!”

[6] Epiphan says again before Me: “Just look at our director, Aziona! He is truly even more intelligent than we all! We have now already asked many things, and this most important point of life has occurred only to him! Yes, Lord and Master, such things I have read many times already myself in all sorts of scriptures and have also always thought for my good part myself! Either the otherwise in many respects wise old men have everything that they knew written down in a language of images which is incomprehensible for us, or they have simply created fables and spoken nonsense just like children and idiots purely according to their highly uncultivated imagination.

[7] I as a very simple person of limited understanding, equipped

with a – as one says – humanly good heart, can indeed with reason only imagine a continuing life of the soul on the other side, because it had begun to live either casually good or more certainly badly, only in that way that it finds itself for ever after in a progression at least up to a certain, possibly highest degree of completion. Further, that there are only wise and correspondingly purposeful corrections out of varied causes and reasons for a here already badly begun and certainly even more badly ended life on the other side, so that also a soul which has performed a bad life here, would achieve, if even later, a better cognition of itself and of a true, highest divine being and also its true state of life and duties.

[8] But then to suffer eternal punishments in a most indescribable hardship and very most inhumane severity there for a short, unfortunately badly carried out life, and that purely for no other purpose except for an all-powerful god eternally cooling his never ending revenge at the expense of a most powerless being – no, I cannot allow to dream nonetheless of a god like You, oh Lord, at least for us are obviously one, also in a very evillest heat of fever which already borders on the strongest craziness!

[9] A lion is certainly a very evil beast, just like a hyena, a tiger, a wolf or a bear; but nonetheless they can be tamed and then often become guards of the people and thus useful creatures. But if beasts of the mentioned type can be trained to do something useful, why not a soul turned bad often without own fault?! Thus, dearest Lord and Master, tell us how it look then with the strange things and circumstances about which Aziona asked You very wisely!”

20. CHILDREN OF GOD AND CHILDREN OF THE WORLD

[1] I said: "Look, My dears! What the heathen books say about it is only a highly mutilated echo of what was revealed to the original people of this Earth brightly and clearly through the same spirit who now lives in Me.

[2] Only the Scriptures of the Jews contains the full truth, but not unveiled but clothed in corresponding images, and indeed for the very wise reasons so that the holiness of the truth kept inside is not polluted and unsanctified by the actual dirty children of this Earth.

[3] For there are two kinds of people on this Earth, most of whom are entirely of this earth on account of the systematic gradual progress of the soul through the various kingdoms of nature, and they can be called 'children of the world'.

[4] However, a much smaller number of people of this earth are of the earth only where their bodies are concerned, but their souls are either from various stellar worlds or, sometimes, they are even pure angel spirits from the spirit-heavens, and they can be called 'children of God'.

[5] It is these who are capable of grasping the secrets of the Kingdom of God and of passing them on to the children of the earth through teaching, so that also they can become children of God and citizens of His Kingdom.

[6] Well, these actual worldly people, once they have grown out of the mud of this Earth, are naturally still very much of a sensual nature, since their souls have never gone through any sort of human preparatory schooling of a free, self-determining life. They can therefore only be led in the beginning through purely sensual images to the realization of a very highest and eternal spirit of God.

[7] And you see, for the sake of most of the people of this Earth the revelations about the kingdom of the spirits are clothed in sheer somewhat sensual images, which can only be revealed by the children of God from time to time more and more, according to the ability of the children of the world to understand – but

never too much at one time, but instead only as much as they are capable of bearing and digesting in their spiritual stomachs. But from what has been said you can all now draw some conclusions.

[8] The life of a person's soul after the shedding of the body is, as is very easy to understand, a continuing progression, since the completion of the same cannot possibly be the work of one instant, and that is for the reason that the soul is a being limited spatially as well as temporally and in a way forced into the certain beautiful human form like its previous material body, and therefore according to space and time as well as to the very most unlimited power of the spirit of God and his works can only gradually take in and understand infinity and eternity.

[9] Now it comes down to the standpoint of inner breeding, in which a soul left its body. If this has followed any existing good laws, the otherworldly condition of the soul will certainly be such that it can immediately set out for a higher level of perfection of the free life and always and always progress to a higher level.

[10] But if the soul has had to leave the body either out of a lack of education or in the worst case for a lack of any good will at otherwise good familiarity with the existing laws, without previously having turned even a little towards the true and better in the physical life and its circumstances, well, then it will be very easy to understand for any even somewhat clear-thinking person that such a very weak, miserable soul will have to be placed on the other side into such a certainly not enviable position in which it will be purified and healed according to the highest love and wisdom of God from its animal crudeness and with time may rise to a higher level of life, from which it will then go ever more easily to an even higher level."

21. THE LIFE OF WORLDLY PEOPLE IN THE BEYOND

[1] (The Lord) – Now there are, however, people on this Earth who as children of extremely rich parents have enjoyed every possible upbringing and education. But when they became older and achieved great posts and high positions of honor, the devil of arrogance rode into their hearts. They began to rule, to hate their fellow man, to deceive and to oppress and give in only to the desires of their senses. Their heaven, for which they strove with all greed, was called external well-being in all softness, splendor and luxury. Whatever would not serve them was often persecuted in the most terrible way and destroyed without any mercy.

[2] But now the time and the hour is coming in which such human souls will have to leave their so beloved body according to the ordinance of the all-mighty God. What now?

[3] You see, this type of souls have then made themselves punishable, which every only somewhat correctly thinking person must admit! And nonetheless they will not be condemned by Me, but instead placed exactly in such a condition and in such a life that is just the same as the one they had on Earth, only with the difference that far and wide their neighbors have, are and want quite the same as those who have just arrived. And then it is not long at all before the very bitterest war; for each considers himself to be the highest and most powerful, wants to rule over everyone and considers everyone who does not want to follow his orders and laws to be a punishable insurgent.

[4] If only one, two or even three think and feel thus, but the others were humbler and more obedient spirits, then there would be a sort of monarchy in the kingdom of the spirits, where one orders and millions obey him. But it is not so there; for there everyone wants to be a monarch and rule over his just as domineering neighbors quite tyrannically. And such terrible passion then bears an almost inextinguishable mutual hate, a constant argument, conflict, persecution and a positive war, at

which indeed no one can be killed – but the mutual unlimited hate and anger transforms itself like a furious destructive fire, which burns out of the fighters, with which fire they then torment and fight each other.

[5] Now it all depends, if such an evil club should ever achieve a sort of rest again, that a powerful spirit from the heavens will be sent out to them and creates rest through an even more powerful fire which spreads well tangible, indescribable pain, partly only for a moment, but partly also lasting for a longer time. If such souls have achieved a complete rest through this, then more and more their foolish passions are muted, the fire that torments them is extinguished and the angel spirit then teaches them about their great blindness, stubbornness and foolishness.

[6] If one or the other unhappy and certainly miserable soul turns towards this, it will immediately cross over into a better condition; but if as the result of its inner, secret arrogance it does not want to, well, then it remains the same old fool and will receive just the same again to tackle at the earliest opportunity. And one can then say with the Romans: *Volenti non fit iniuria* – even if such almost incorrigible souls were to torment themselves thus for eons of Earth years!

[7] I believe that you all must be now quite informed about what you actually asked Me; but despite all of this I want to and I will nonetheless add something else for you – so listen to Me further!”

22. NO POWER WITHOUT ANTI-POWER

[1] (The Lord) – If someone were here of such a giant strength that he could uproot the strongest oaks and cedars with his bare hands, but had no resistance, but instead only mud and water around his trees to be uprooted, would he indeed be capable of uprooting a tree that had stuck its roots firmly into the firm soil a few fathoms deeper? I said: No; for as soon as he tried to rip the tree out of the Earth with his powerful arms, he would sink

into the depths of the water and mud and thus not be able to achieve anything with all his great strength.

[2] If a giant thus wants to present the great muscular strength of his hands to be effective, his feet must also have a very firm ground as a necessary support, which certainly every one of you will see very clearly. But here I will present another exemplary case which is very possible for Me and even more enlightening for you.

[3] Let's assume that here before us there are a few hundred very strong warriors, one hundred on one side and one hundred on the other. As soon as they begin to attack each other, I lift them high into the air with My inner power and let them be scattered by a powerful wind in all areas and directions. The question: How will these begin and continue their fight again without any firm standpoint? Will one be able to move forward even one step in the air even with the most powerful feet or be able to make a very powerful blow with the hand and at the same time keep his upright position?

[4] I see that you all are now beginning to consider a little how such a thing could be possible. But it is within My power to show this practically to one of you, and if you only tell Me which of you wants to undertake indeed such a test! Do you, Epiphan, want to convince yourself of the truth of My statement at a man's height over the Earth?"

[5] Epiphan says: "Oh yes, Lord and Master; for in Your care nothing evil can possibly happen to me! I am therefore decided."

[6] I said: "Well, good, lift yourself a man's height from the face of the Earth into the open air, and then tell the others how you find it!"

[7] Epiphan now found himself floating freely in the air, and indeed quite calmly in an upright position, and I now said to him: "Now make several movements, and pretend that you wanted to go somewhere or defend yourself against an enemy, and tell us what you feel and how you like it!"

[8] Epiphan tried this, but naturally immediately lost the

comfortable, upright position, and the more he worked with his hands and feet, the more he came into all sorts of highly uncomfortable positions. In the end he turned around in the air like a floating leaf, and an only quite gentle breath of air began to push him away, and indeed according to My will towards Aziona's house, against whose walls he found a firm support, changed his uncomfortable position into the comfortable upright one again and then, holding on to the exterior of the wall, sort of pushed himself down to the ground again.

[9] When Epiphan had reached the ground again with his feet, he, praising Me, was extraordinarily glad, came quickly to us at the table and said: "Oh Lord, everything that You want – but only no more such desperate tests! I should indeed have told you all from the air what I sensed and felt! Yes, I could have told that in the upright position indeed, which was accompanied by a quite pleasant feeling, how I felt actually quite pleasant and very kindly; but when I began to move according to Your order and had to leave behind all positions because I was not capable of changing them, then it was the end of speech. I would have in any case, if I had not been ashamed, been able to begin a terrified scream of help, but there was no chance of any comprehensible words at all! Seized by a thousand fold dizziness and feeling more powerless than a fly – speak, he who may; for me that was the very greatest impossibility!

[10] Lifted from the firm ground into the air just the height of a man, and one is in an instant a being devoid of all strength and power! The lightest breath of air which can hardly move a little leaf on a tree carries you away without any possible resistance, and that mostly in a very uncomfortable position. No, as I said, everything – but only no more tests! But the phrase from Your mouth, oh Lord, has now been confirmed as a shining truth, that namely the greatest power without a firm foothold, which I see as a necessary opposing force, is as good as no power at all. That is now my vivid and truest conviction.

[11] Your previous explanation of what Orcus, Tartarus or hell consist of is now more or less clear; but I still cannot do

anything with Satan and his assistants, the so-called devils! Since You, oh Lord and Master, have already explained one thing so well in the fullest and fairest truth, explain to us this as well, if it is Your holy will!”

23. THE ANTIPOLE OF GOD

[1] I said: “That is why I gave you all the examples, so that you would be able to understand more easily the following explanation of Satan and his angels; and so listen to Me now further!

[2] You now see very well that after the experience you have just had the very strongest giant without a very firm opposing support, which we will call a counter-power or a counter-pole, is not able to do anything. But the same relationship extends also, even if going into the endless greatness, to the very highest divine being!

[3] If the eternal, very freest, wisest and all-powerful spirit of God had not given Himself right since the beginning of eternity a counter-pole, it would never have been possible for Him as a pure positive God to call suns, worlds and all the countless many beings on them into existence.

[4] But what does this counter-pole look like and what does it consist of? Is it a very foreign thing to the positive, free pole of divine life and power, or in a certain respect just the same? Is it a lord of itself, or does it depend in all its parts only from the positive pole of divine power?

[5] You see, I will answer these very important questions as fully as possible, and you will then see immediately who the so-called Satan, and who his devils actually are! And so now pay attention!

[6] If a person for example wants to present something, he begins to think, and a number of fleeting images storm through his mind as individual thoughts. If the thinker gives himself longer time with the examination of his inner spiritual images, which one calls ‘thoughts’ and also begins to hold on to them

more and more, he soon and easily becomes aware that some better thoughts have been attracted and in a way have already joined into an idea of light. The soul then contains such an idea as a defined image strongly in its memory center, and one could call that a basic idea.

[7] But now the train of thought goes forth, just like the water of a current, and under the many thoughts flowing above something more appropriate comes again, is immediately attracted by the basic idea and unites itself with the same, whereby the basic idea then already becomes brighter and more definitely defined.

[8] This happens for a time until besides the basic idea several following side ideas have formed harmonious with the first and thus already represent the comprehension of some concrete issue or action to be undertaken and its consequences.

[9] Once the thinker has come to such a completely defined, clear expression, he finds pleasure in it and seizes and penetrates it immediately with his love's fire of life. The love wakes the thinker's will and the ability to act, and then the inner comprehension is lifted to a material realization.

[10] Now the previous, purely spiritual expression no longer stands alone as a spiritual image in its full clarity in the sensorial of the soul, but instead also as a likewise created firm symmetry of the inner spiritual image in the material nature and is set up for the use of him who had previously thought it up.

[11] The individual thoughts and ideas, from which a fully concrete expression was built then, are still totally of a spiritual form and make up with the spirit one and the same pole, and we will call it the main pole of life.

[12] The concrete total expression, consisting of many different thoughts and ideas – if also as a pure, spiritual image in the soul – is, because it has already a certain fixed existence, no longer obedient to the main pole, but instead to the counter-pole, because in a certain way it exists as an excluded whole in all its parts in comparison with the soul and can be set out through further activity quite as a material thing and thus as a definite

and fixed thing can no longer belong to the sphere of life of the spirit and the soul. Now listen to Me just a little longer!”

24. THE TWO POLES OF EXISTENCE

[1] (The Lord) – You, Epiphan, indeed thought to yourself that also an idea put together out of several individual thoughts can already be a comprehensible image and thus also can belong to the counter-pole, yes, even an individual thought existing for and in itself quite defined! There you are quite right; if so, then the fixed thought is however and likewise such an idea no longer any idea, but instead already an individual expression existing for itself, because it stands in comparison with the soul as a well-formed image or as an already ordered action and thus makes up the counter-pole of the pole of life.

[2] In the first (positive) pole there is life, activity and freedom, in the second (negative) pole there is death, lethargy and judgment; and behold, this is what hell, Satan and the devils consist of – thus a corresponding description of what I have now described as the counter-pole!

[3] You see, the whole creation and everything that you can ever perceive with your senses are fixed thoughts, ideas and expressions of God – also you people in your sensual body; and in as far as the soul is connected to the body with its nerves and blood ether, it is also responsible for judgment and thus for death, from which however it can free itself and become quite one with its spirit from God in that it strives through its free will for the purely spiritual according to the laws of God, whereby it has transformed into the free, eternal life as self-active and independent from its old death.

[4] But now make note of something very important! Perception and love determine the whole person to any good or also bad activity. If the realization is a spiritual one leading to God, the love will also tend towards the spiritual and thus to God and also become active, and this activity is a good one and its consequences are the blessings from the heaven of life.

[5] But if a person from the cradle is enriched with nothing other in his recognition than only what serves love, his love will also turn completely to matter and soon head over heels become active in order to collect even more material treasures and through them to spread all the more unpleasantness for the body. At this moment the soul then completely transforms into matter, as the counter-pole of the freest divine spirit, and forms thus with the counter-pole, as caught by the same, the counter-pole, The necessary consequence of this is judgment in and through itself, the curse of life into death and in a certain way the eternal death itself. And who is guilty then – but the person himself who has done this out of his perception, love, desire and action himself!

[6] Remember this! Wherever you speak to people, investigate there whether they know something about the soul in themselves and about the eternal life of it! If they begin to shrug their shoulders and in a certain way only say with pity: Yes, we have heard speak of it many times indeed; but daily experience teaches us that there is very little or no syllable at all of truth in it – whatever is above is nothing but a hollow entertainment of certain work-shy hungering! Then you can come to the certain conclusion that the souls of such people have been as good as completely consumed and are found now one and all in judgment.

[7] It will cost much to release them again from their judgment and their counter-pole prison – already very difficult on this side and on the other side even more difficult, although not quite impossible. But for that a very long decline into their own judgment and death will be necessary, until all the same a little spiritual of the soul has quite consumed the own often global matter in itself and finally is forced by hunger to feel a great longing for a spiritual food. That will happen, but only after a length of time which is unthinkable for you all.”

25. THE WAY TO SALVATION

[1] (The Lord) – You see from this that even God, if He had not given Himself out of Himself the counter-pole which is endlessly great for your comprehension, would not have been able to call forth from Himself and set up any creation as existent materially, because the great counter-pole is creation itself. This must be so established, firmly, as good as dead and constant, if it should correspond to the purpose set by the creator. And because it is what it is and how, it is also good in God's eyes. It is only evil in man's eyes in its effect because these have the designation in the soul and in part also in the flesh, as a being woken from death for eternity with the pure, positive spirit from God to unite with God, without thereby ever giving up its most absolute freedom and independence.

[2] Now indeed the most important of all life questions comes forth of its own accord and asks: What does man therefore have to do and to observe in order to protect his soul from the return to the old judgment of matter, which is dead?

[3] He should observe exactly the Ten Commandments given to the people through Moses, which however consist very briefly of one believing firstly in a true God, loving Him above all with all the forces of life, but loving his brothers and sisters like himself and in emergency even more!

[4] In these in reality only two commandments, lies however the whole Mosaic law, as well as all the prophets who have taught nothing other than only the same with many words for the sake of greater understanding.

[5] Whoever does that will certainly keep his heart and thus also his soul safe from every arrogance, every hardness, from anger, hate, selfishness, envy, greed, graspingness, domineeringness and worldly well-being and love for the world and thus enter easily the pole of life of the divine spirit; for love for God fills the whole person with the spirit of divine love, and the love for one's neighbor embodies and strengthens the same in the soul, whereby it then becomes necessarily identical with God Himself

through the spirit of God's love in it.

[6] But if it is identical to God, it will also be identical with the positive pole of life in God that has now been made known to you all and will reign with Him over all matter, from which it will never possibly be able to be caught and consumed.

[7] Whoever follows this will also reap what has now been shown to you most clearly and eternally keep it in constant increase. Now tell Me, My dear Epiphan, how you have understood and taken this in!"

26. QUESTION ABOUT THE SALVATION OF THE IGNORANT

[1] Says Epiphan: "Great Lord and Master! Great was Your previous miracle for our physical best – but even greater is Your wisdom in this teaching given to us; for it proves to us Your divinity an incomparable amount more intensively. You showed us indeed unmistakably with the miracle that You must be filled with the strength and power of God, otherwise such a deed would have been impossible for You; but with this lesson You have shown us that You are directly the One whose thoughts and ideas form the certain established firm counter-pole!

[2] I and surely also Aziona and Hiram have now understood very well what You, oh Lord, have said to us about our certainly very important question, and we now see how things occur and actually cannot occur otherwise. But exactly this point draws another important question for the whole humanity of this Earth.

[3] Look, great Lord and Master! We now know what man has to do in order not to be consumed by Your counter-pole in the soul, which certainly is a highly sad fate for everyone who could not save himself from it. We know through Your mercy and extremely great goodness the correct path and will very certainly and surely walk along it. But what will happen with all the other people who inhabit this great Earth? They know nothing about what You have now revealed to us! How countless many people have walked the earth before us and

what a countless number will walk it after us!

[4] Those that were before us have certainly known nothing about this teaching and lived according to their material desires. What can their other-worldly fate be other than the sad capture from the side of Your counter-pole? Who will, whoever can free himself from it, and when? What do the many people tell in general, who, because they originally were more spiritual, have also more easily turned towards the purely spiritual and thus after the casual laying aside of this material body have gone over to Your main pole very easily and unhindered? If I count up all those according to the books in which the pious and purely spiritual great people are described, I hardly reach the sum of a hundred thousand! But what is that in comparison with the number of those who have been consumed by the counter-pole for an unthinkable long time? There I ask nonetheless every only somewhat reasonable and comprehending person whether it would not be better never to have been born?

[5] Likewise it will be with those who perhaps still will see the light of the world for half an eternity after us. They will indeed also receive some very confused expressions of this teaching of Yours; but who will teach them more clearly as You have taught us? But if such an extraordinary teaching is not given in the clearest light, it will also be accepted with difficulty by someone with a living eagerness for the direction of action, and matter will carry off the greatest victory constantly as previously.

[6] Your present greatest teaching to us is indeed extremely great and holy; but this gap is unavoidably there, which I would like to have filled through Your benign answer to this question of mine which is certainly very important for my mind! If it is Your good and holy will, give us the correct explication for it as well!"

27. GUIDANCE IN THE BEYOND AND RE-EMBODIMENT

[1] I said: “If things with the foreign nations and peoples were as you depicted in your question, then it would truly look very sad for the salvation of the soul of the people on Earth; but it does look a bit different, and thus every person is given the opportunity, regardless of faith, to turn more to the spiritual than to the material. If that is the case, a soul can already on the other side no longer be attracted quite as much by the material pole, but instead it remains with its ever perfectly free will in a sort of equilibrium, in which it belongs neither to one pole nor to the other. I am describing this condition of the soul as a middle kingdom, in which the souls of the already perfected spirits are directed and most of all led to the better pole.

[2] Certainly the issue of a complete turn-around goes quite slowly; but that does not matter, because there can never be any talk of a complete loss of a soul in any case. And if it should be consumed totally for the sake of a too great stubbornness by the full counter-pole – which certainly would be very bad – it will then have to let it fall again after a circulation of time, either on this Earth or also on another, of which there are countless many in endless space, to go through a test of fleshly life once again, without knowing and only guessing that it has already been through a test of the fleshly life once before. Nor would it help them to have such knowledge, because it would fall immediately again into its original evil as necessarily sensual and thus a second test of life would be purely in vain and scattered. In order to see that more easily, I will give you all an example:

[3] About two thousand years ago there was a highly domineering and cruel king who out of sheer desire for murder had thousands of people executed in the cruelest way and also had given in to all other possible tortures. Where his soul went after the death of the body is easy to guess!

[4] As I have shown you earlier, such a soul can never reach anywhere there except only the likes of itself. What will happen

to it after a short time there, where its society is just the same as it is and in time even worse, because through a certain time period their anger and their rage constantly increases, any of you can easily imagine that; for everything has its limits still with the material souls, only arrogance and domineeringness do not, which some kings have shown only too clearly in antiquity during their lifetimes, since they presented themselves to their people as a god and demanded from them that they worshipped him as the only true god and honored him with all sorts of sacrifices that he demanded in the highest way. The familiar story of the former king Nebuchadnezzar of Babylon shows that only too clearly.

[5] But that happens there to a much greater degree. Every such soul offers itself to the others immediately as the very highest and most powerful god, takes on immediately a terribly commanding position and straightaway demands everything from the other souls who think and act the same way.

[6] Indeed you cannot imagine with what rage the other similar souls, who have battled among one another for a long time for the same reason, fall upon the confident soul and put it to the most terrible tests; but such an extremely foolish soul even accepts all the imaginable torments and tortures for a time, because it is of the blind opinion that it will be recognized and accepted by the others as a god and ruler above all after having withstood all the true tests of hell.

[7] But since in the passing of time they then do begin to see that they were only the ridiculed, they burn with anger and rage towards their torturers, and then there is a battle and again fire to the highest degree, and these souls almost dissolve themselves in such a fire of anger, yes, they would in the end quite destroy themselves, if such a thing was possible!

[8] But such a permitted storm, however terribly it rages, always has its good side, in that it destroys a great part of the most harmful matter in such souls and thereby makes the soul somewhat purer. After many similar storms here and there the soul becomes soberer and seeks to get away from such a

tumultuous society and seeks a way out; and then it is usually allowed to go to a better society, or it is engendered back into flesh

[9] And now we are back to our example king, whose soul has made such a journey that I have just described to you in detail. The soul of a previous king of antiquity, who did his terrible deeds in furthest Asia, which has returned to this world, now comes to quite a different part of the world in the usual fleshly manner in a child's body, naturally born to some poor woman. Then such a soul is a child again and knows not the least about its previous condition, and it would be highly wrong if it had even the slightest memory of that.

[10] The child, once again of the male gender, now grows in poverty to a man and becomes a very honest and competent worker in any domestic or agricultural work after poor upbringing and other education, recognizes God and prays to Him and thanks Him for his daily bread. In the end he finds a true desire to serve other people for a paltry reward and to be useful. In the end our worker becomes old, weak, miserable and ill, and dies like all people on Earth.

[11] What happens now with his soul? It comes once again to the very good, working and active souls and has its joy to stand low and to serve everyone according to need. Such a good direction of the mind causes the soon awakening of its spirit from God, which is its other-worldly alter ego (second self).

[12] If that is the certain case, the full union with him will not be waited for long. Once this has happened, the full consciousness comes back to such a soul and with it the clear memory of all its previous states, and it praises God's wisdom, power and love, which even in the most pitiful circumstances has led him back to the true eternal life.

[13] But from this you can now see clearly enough how God is able to lead every soul that seems to you quite base back to true life and light on His path that is not investigable for any mortal."

28. PERISHING AND EXISTENCE OF MATERIAL CREATIONS

[1] (The Lord) “God, as the purest love in Himself, cannot do otherwise than to love His thoughts and ideas, even if they make up His counter-pole as creatures. And so even a stone cannot eternally remain a stone, and in an unthinkable number of years for you even this Earth, as all the countless other stars, become very old and soft like an old dress. And then everything will be transformed into independent spiritual things that are related to God, but for that new material creations will come forth and will, each in his own way, be led and developed.

[2] But certainly an extremely long time of more than eons of eons of earth years will be needed for this. However it is not to be understood that one day these present creations will suddenly rise up and be called into a very new being, but instead that happens only partly, as in a virgin forest indeed the old trees die, rot and in the end completely become water, air and ether, thus become another, spiritual being, but in its place a number of other trees always cover the ground again. But as the spirit of God works in the small things, likewise he works in the big things, if one can call God ‘big’ at all.

[3] Now I have shown you all everything clearly, without having used parables at all, as the old wise men did. But I have only shown it to you because you possess the necessary ability to understand; you do not need to pass it on to other world humanity however, except only that they should believe in My name and keep the commandments of God, since they are truly commandments of love. Everything else will in any case be revealed to the converted people by their own awakened spirit which is from God, according to the need of the soul. The children should only be satisfied with milk; once they have become manly and strong, then they will be able to digest firmer food too.

[4] Now think about all of this in your hearts, and should anything still be somewhat unclear to you, I will remain another

five days as your guest, and you can ask Me or also one of My disciples about it, and light shall be given you! But I will not give you any other teaching from now on, since I have in any case already shown and taught you everything; but as your friend I will remain, as I have said, another five days or so with you, and from time to time show you some earthly good and useful things. Now let us go however to see all the new buildings and orchards, fields, pastures and animals!”

[5] Everyone thanked Me from the bottom of their hearts for this teaching, rose and went with Me to the neighbors. When these three new disciples had convinced themselves of everything that had happened there, they could not be amazed enough and taught their neighbors about Me and about the high and holy purpose of My arrival and the neighbors now believed quite without any objection their words and were full of joy at it.

[6] I Myself, however, taught them about the use of the many things and objects that they now had, and thereby made them into very competent farmers, which they were not before. It goes without saying that everyone had a great joy in this. And this way these remaining five days were spent in this place.

29. GLORIFICATION OF THE LORD ON THE MOUNT TABOR

[1] On the sixth, but actually on the seventh day I said to the disciples: “We have now worked honestly for six days and have reaped a good harvest even in this desert. But now it is time to move on again; for in other places there is still a number of fields and deserts lying fallow which we will cultivate, bless and make fruitful.

[2] But before we move on from here, you few should stay here a time until I and Peter, John and James return to you from this high mountain, at the foot of which we are now standing, and which I will climb now with these three!”

[3] But those who were to remain asked Me why they were not

allowed to also climb the mountain.

[4] And I said: “Because I wish it to be so!”

[5] Then they became silent and no one dared to ask Me about anything further.

[6] Only Aziona commented quietly to himself: “The highest mountain is that one just before us, but it is immensely difficult to climb because of its steep rock faces”

[7] I said: “Believe Me that no mountain is too steep for Me, and none is too high! In a few hours we will come back again and so keep a midday meal ready!”

[8] At this I took the three mentioned disciples with Me and we set off on our way. On one side the mountain was easy to climb, and we reached the highest peak in a few hours; but the mountain could only be climbed by usual mountain climbers in twelve or thirteen hours because of its height, and thus this climb of ours was a sort of miracle.

[9] Now we were on the highest summit, from which one can see almost all of Galilee, Judaea and Palestine, also a part of the real, great sea. When the three disciples, in rapture over the most glorious view, became downright transfigured, thanking Me from the bottom of their hearts for the immense pleasure, I also was transfigured, so much so that My face shone like the sun and My garments turned white, like fresh snow lit up by the sun. And the three disciples were full of amazement so that they could hardly speak.

[10] After a while Peter gathered himself first and said: “Lord, are we now in heaven or simply only in paradise? It seems to me as if I can hear very quiet whispering angel voices around me!”

[11] I said: “Neither in heaven nor in paradise *in specie* (specifically), but instead quite simply and naturally on the Earth! But in that we have both heaven as well as paradise in us through the power of the word of God, inasmuch as it includes what is true and good, we are indeed also in heaven and at the same time in paradise. This is exactly what transfigures your heart, and while you were transfigured in your heart before Me

I also became transfigured externally before your eyes so that you might become aware of being at the same time in paradise and in heaven, since your heart is full of the true of faith and, issuing from this, the goodness of love. For, what true heaven and true paradise mean is that you believe in Me and do what I teach you and, finally, that you love Me truly with all your heart, thereby carrying the true Kingdom of God within you, which is nowhere else to be found. Once you have it within, it is also present throughout all infinity, and no matter where you may be, either here on this earth or on the moon or on one of the many stars, which are nothing but celestial globes, you are surrounded by your blissful brothers, although you are not able to see them with your physical eyes on account of your body.”

30. THE LORD SPEAKS WITH MOSES AND ELIJAH

[1] Said Peter: “Lord, I believe it says somewhere in Scripture: ‘The souls of the dead will rest in the bowels of the earth till doomsday, when they will be called forth from their long sleep by the mighty trumpets of the angels. Then the righteous will rise to life eternal in the Kingdom of God, but the wicked will be cast forever into hell and will henceforth be tormented by the devils.’”

[2] I said: “I have already explained to you how the speech of the prophets is too be understood and all the same things so many times that it would now be extremely superfluous to give you any further explanations. But in order to heal you actually from your highly false opinion, I will now open your inner eye of the soul and you will then see yourself how this rest of the souls of long deceased fathers looks like and what sort of face the bosom of the Earth has!”

[3] At this I said loudly: “Epheta!” That means: Open up!

[4] And behold, two prophets appeared, Moses and Elijah, and spoke clearly to Me about what would happen to Me in a few years, and whether such a thing could not be changed. But I insisted to them that I could not possibly do anything other than

only what the Father, who is in Me and lives in Me, wants.

[5] Then both the prophets bowed deeply and said as if with one voice: “Oh Lord, Your will is alone holy and may it happen always and eternally as with us in heaven, so also among all people and spirits on Earth! We both were in our earthly lifetimes great and respected for Your name’s sake; yet we wanted rather now to be with You on Earth, like these three and the others also who are not here, although they now and for a long time will be despised and persecuted for Your name’s sake!”

[6] I said to Elijah: “You were also with Me on the Earth recently – did Herod’s work on your flesh please you?”

[7] Elijah said: “Not on Earth, but it pleased me all the more so here, and I would like despite all the great blessing that is now mine for eternity to walk the path of the flesh another hundred times for Your sake, no matter how miserable and thorny it is.”

[8] At this point, the disciples were overcome by sleep, so much so that they sank to the ground and were temporarily fast asleep.

[9] But I spoke with the two prophets and said to Elijah: “At the end of times of this Earth you will indeed be sent once again in the flesh to the people of this Earth, but no longer with a veiled inner spiritual vision, but unveiled and even brighter than on the two previous occasions when you came under the name ‘Sehel’ and later ‘Elijah’, and the brother Moisez (Moses) will lead you, but purely in spirit; for his flesh will remain until the end of time the property of the Earth.

[10] But then all flesh of this Earth will be transformed into the spiritual; you will however never need it as I gave you a new body for eternity anyway. Watch well over the children of Israel until I return soon when My greatest work will have been completed! Then I will also give you a firm chair in My new kingdom. For behold, the time is now here that I once showed you on Earth, when I will create everything anew: first My spiritual worlds, and later the same thing will happen to matter, until it has reached the correct level of full purification! But now let us wake the three again from their sleep!”

31. THE THREE DISCIPLES SPEAK WITH THE SPIRITS OF MOSES AND ELIJAH

[1] At this the three became awake again, rose from the ground and beheld Me, Moses and Elijah, without the shining light. This was very pleasant for them, since they had been extremely powerfully blinded by the previous too strong light. They told how they had spoken with many prophets from ancient times about all the states of the future life, just as if being and acting on Earth, and many secret matters had been explained to them.

[2] Moses and Elijah however taught them further about the numerous states of the great beyond.

[3] Then the three became so delighted and happy that Peter called out loudly to Me: “Lord, it is good for us to be here! If You wish, I will make three shelters here, one for You and one for Moses and one for Elijah!”

[4] And while he was still speaking about the building of the shelters, a thick, bright cloud suddenly overshadowed them, so that they could not see or make out anything for a moment.

[5] And behold, a Voice spoke from the cloud: “Behold, this is My beloved Son, on whom My favor rests – you should listen to Him.”

[6] The three heard this like the powerful roll of great thunder, and were terrified and fell on their faces.

[7] But I immediately came to them, touched them and said to them: “Stand up, and do not be afraid!”

[8] As they lifted up their eyes from the ground, they saw no one but Me alone and began to wonder greatly at everything that they had seen and that had happened. But the three now wanted to ask Me about some other things, and namely about the meaning of everything that they had seen in their dream.

[9] But I said: “All that will be revealed to you by your spirit – which is actually My spirit within you – in your soul, so that it will be fully alive within you; for if I explain it to you now, you will accept the explained facts in your knowledge and then believe that it is so because I have explained it to you so. But

then you are not in the full truth by a long shot, and that is because what is explained is not your possession, but instead only His who has explained it to you out of His living treasure; but when your spirit reveals it in your soul, then the revelation is your possession and you are then in the full truth.

[10] But the spirit, which I call your spirit, is really My spirit in you all and knows about all things and conditions just like I Myself. It can lead you into all wisdom. But now it is not yet awake in you and effective, that means that it is indeed in itself awake and effective, but its awareness and effect is still something foreign to you and not your belonging, because your soul is not yet pure enough to fully become one with My spirit.

[11] But when I shall have ascended up into My heavens after the suffering that I have already told you about, then I will pour out the holy spirit of all truth over your souls and unite it with them. This spirit, which then will be fully one with you for eternity, will also then lead you in all truth and wisdom.

[12] But before My ascension that I told you about do not tell anyone about what you saw here, just as nothing about what I did at Caesarea Philippi and down here with the fishermen! And now let us head down again from the mountain to the village of our fishermen!”

[13] And we set off on the way back, and on the way I also warned the three not to tell even the other brothers anything about what they had seen until the designated time, that is, until after My rising and ascension.

32. THE INCARNATIONS OF JOHN THE BAPTIST

[1] But Peter came up to Me as we were still on the way down the mountain and asked Me what that should mean, if the scribes said that Elijah must come before the arrival of the Messiah and restore all things and thus prepare the way for the Lord.

[2] At this I said to Peter: “The scribes are right, and you too with this question of yours! Elijah is indeed coming first and will restore everything, yet I say to you all: Elijah already came, but they did not recognize him, just as little as they now recognize Me and did to him whatever they wished. So also the Son of Man is going to suffer at their hands, as I have told you already many times. I say unto you: This whole corrupt kind will not move before they have reached the goal of their revenge and through it then also their judgment!

[3] John, in whom Elijah’s spirit lived, did signs, taught and baptized and prepared thus the people for Me. What happened to him for this?

[4] I Myself teach only the purest religion of life and perform signs which have never been seen before on this Earth and will never be seen again in such size and extent; therefore they have all the more anger and rage at Me and will do to Me with the permission from above what I have already pointed out to you.

[5] Of course, the old question again and again arises in your hearts as to why I Myself allow men to do such a thing to Me. But you have been instructed often enough on this topic, and so let us go down to our people in the valley!”

[6] When I had finished this speech, the three saw only then that John the Baptist was actually Elijah.

[7] But as we were still going down into the valley Peter asked Me another time and said: “Lord, but there is something strange about Elijah! He was really seriously on this Earth three times and always – let’s say – in the flesh?

[8] The first two times as Sehel and later as Elijah, he did not die, but instead only ascended into Heaven with certainly the

highly transfigured body, although he was born into the world of a woman just like the last time; this last time however he had to really be de-bodied. What happened then to his previous two bodies, and what will happen to them now? In Your Kingdom of Heaven, when everything has been completed, will he go around with three bodies? For it is said that on the final day even the bodies will arise and be reunited with their souls! How should we understand that?"

[9] I said: "What the resurrection of the flesh and what Judgment Day means I have given more than sufficient information on these at Caesarea Philippi and down there in the village. Did you not pay attention to My speeches? Shall I repeat for you the same thing again and again? You know something about it, but out of context, and what must be blamed for this is your still very strong Jewish faith which makes you still take everything literally in your old, queer fantasy despite My numerous explanations.

[10] Do adopt the right viewpoint and become sensible in this My truly purest light, and you will no longer ask about such things that should have been clear to you before anyone else!

[11] Is not the day on which a child is born into the world its youngest day? [Translator's Note: Doomsday or Judgment Day in German = Jüngster Tag, or Jüngstes Gericht (youngest day, youngest judgment). Youngest in the sense of latest.]

Or, is not even each day of your life your youngest day and your birthday, which was once your youngest day, now your oldest?

[12] The flesh of which your body now consists will decay, transform into worms and plants and into their souls, and quit foreign beings will come from this which then will no longer have anything to do with your soul and with your spirit. Understand this! According to what has been explained to you, the youngest day (Judgment Day) for your soul will obviously be the one on which you will be taken out of your body."

33. RESURRECTION OF THE FLESH

[1] “By the resurrection of the flesh do understand the charitable works of true neighborly love. These will be the flesh of the soul and will rise simultaneously with the soul, on the soul’s youngest day in the spirit world upon the true trumpet call of this My teaching as a superior ether body destined for eternal life. Even if you had a hundred times carried a body on the earth, you will have only one body in the beyond, namely, the one we have discussed. – Do you now understand this?”

[2] Peter said: “Yes, Lord and Master, it is now clearer to me than ever! But I can still remember a text by a prophet which said something like this: You will meet your God one day in your flesh, therefore keep it pure and do not make it unclean by all sorts of sins! You will never see the face of God in a sinful body! That is approximately how the text goes, and it is hard for human reason to interpret it differently. How, then, is this to be understood in its true sense?”

[3] I said: “Just like the previous one! ‘You will never see God in your body’ means as much as : In your good works according to the well-known will of God you will see your God, because it is only the works which the soul performs with its body, which has simply been given to it as a tool, which give a soul either honor before God or also the opposite. Pure works give purity, unclean works impurity. Pure thinking in compliance with pure knowledge and otherwise chaste and clean behavior alone without works of neighborly love are by far not sufficient to provide the soul with a spirit body and, therefore, with a contemplation of God.

[4] For he whose soul is still so blind that he fails to understand that it is not just knowledge but chiefly the works done in compliance with pure knowledge and faith that give true permanency to the soul, is still in a pitiful condition and like a man who is quite capable of building a house but cannot decide to set to work, although he has great quantities of the best building materials on hand. Say, will he ever own a house in

which he can find shelter from the uncontrollable forces of the raging elements when the winter storms come?

[5] What use to you in a storm are all the best-founded knowledge and understanding about what well-built walls of a house can offer as resistance to a storm, as a result of which those living in the house are fully secure from its power, if you do not own a house and on your travels across the harsh desert of your life you cannot reach any other one anymore?

[6] Yes, My dears, knowledge and faith however pure has no firm walls which can protect you in times of storm; but the works of true love for one's neighbor can indeed. They are the true, enduring body of the soul, its house, its land and its true world. Remember this well, not alone for your own sakes, but also above all for the sake of those to whom you will preach the gospel after Me! If they will ever know and believe the word of salvation, admonish them to do the true works of neighborly love that I so often bid you do.

[7] For truly I tell you: If someone says he loves God but does not heed the misery of his poor brother, he will not ever behold God in his flesh! For the Pharisees and doctors of the law also say that they serve God in the fullest measure and sense and that they continually reconcile sinful mankind with God through their prayers and sacrifices. On the other hand, they rob the people, and neighborly love is far from them. Of what benefit is this? It benefits neither the Pharisees nor the people.

[8] For one thing, God has never needed any human service, much less any burnt offerings of slaughtered animals. However, God looks kindly on the sacrifice offered Him in good works of love by true neighborly love and always gives His blessing in such a case. – Do you now understand, Peter, what it means to 'see God in your flesh'?"

[9] Peter says: "Yes, Lord, now I am perfectly clear; for You, oh Lord, have now shown it to us so clearly that we have seized it already with our hands and feet. We thank You for it! But now we are back at the place again – yet instead of midday it will already be closer to evening!"

[10] I said: “That matters nothing! We will take some bread and wine and then head on our way immediately! Therefore let’s go the little path only very quickly!”

34. BLESSING OF BEING MODERATE.

HOW TO PREPARE THE MEAT OF UNCLEAN ANIMALS.

[1] We doubled our pace and soon reached Aziona’s house, where the other disciples were waiting for us and Aziona, Hiram and Epiphan already were keeping a good meal ready for us, consisting of fish, bread and wine.

[2] Here Peter took Me aside and said: “Lord, on the road You mentioned only bread and wine, and now there is also fish. May we eat fish too?”

[3] But I rebuked him for such petty scruples smacking of temple Jews and said: “Eat what you are served and it will harm neither your body nor your soul, but let everyone guard against excesses, including all of you.

[4] What is more than moderation is evil for man. Excessive eating causes diseases of the stomach, but excessive drinking not only creates stomach and chest ailments but also lewdness and unchastity of every imaginable kind.

[5] Therefore, be moderate and sober in all things and you will have a healthy and cheerful soul in an always healthy body. Whoever prepares food for himself and others, let him prepare it fresh and wholesome so that it will not harm him. Bear this well in mind, along with all the other things.”

[6] But Peter still asked and said: “Lord, do the often very respected heathens not sin when they eat the flesh of unclean animals? For it is forbidden for us Jews, and whoever eats it would commit a great sin against the Law of Moses.”

[7] I said: “In emergency even you as a strict Jew can also eat the flesh of any animal, and it will serve you well; for all nourishment that a person is forced to take in need is purified by Me – only he must observe an even greater moderation!

[8] The flesh of pigs is good, but the slaughtered animal must

bleed out and then be pickled for seven days in salt, vinegar and thyme and have a weight placed on top. It is then to be taken out of the brine, well dried with a linen cloth and hung for seven weeks in a smoke from good wood and herbs until it is completely dry and hard. Who then wants to eat it shall boil it at first in half water, half wine with the addition of thyme and parsley and will thus have a good and healthful food on his table. However, these animals must always be slaughtered in wintertime.

[9] In the same way as the pigs also the other unclean animals must be handled if their flesh, eaten in moderation, is not to be harmful to man. What applies to the land animals also applies to the various species of birds of the air and the various animals in the great oceans.

[10] And now, Peter, you will know what you may eat and how, so that you do not sin against your stomach and neither against your soul! But now let us take this meal quickly and immediately after move on!”

[11] We sat down at the table and took the meal.

[12] But Aziona came and said: “Lord and Master, wouldn’t You rather move on tomorrow morning than now in the evening?! It is hours from here to any place known to me, and the night will catch You up before You reach any place!”

[13] But I said: “Remain with Me and in My teaching in your hearts, and I will also be here with you in your time on Earth and eternally after! But now I must go away from here; for not far from here many people are waiting for Me. Thus I must hurry and help them. But I will visit you in the winter again for a few days just like now; for I will spend the winter not far from here, in Kis near to Cana. But now release our ship for Me from its post, and I will then straightaway head away from here with My disciples!”

[14] After this everything that I had ordered happened quickly. I boarded the ship and quickly set out over the water and left with a good wind. We sailed around the northern foot of the mountain and soon came into a small bay, which lay opposite

the place where we had just spent several days, over the mountain that we had climbed.

[15] On the shores of the bay lay a village where a lot of people lived and came together; for it was a trading place where one brought the best salt to market, also the purest mountain oil, wood, crockery and all sorts of other domestic implements. And therefore this place was a very wealthy one and always frequently visited by many people from all regions and places, and at the same time it was also the place where My disciples had come when I had sent them out for a short time before Me a few moons ago so that the people should prepare for Me, and from where I had called them then to Me in a miraculous way on the mountain near Kis; and so I was already well-known there in a certain way, and even My disciples who had spent several days there on that occasion.

35. HEALING OF A POSSESSED BOY

[1] We alighted, fixed our ship and stepped onto the land while it was still day. But on this day there was a great fair and many people were present.

[2] When we came to the people, we were recognized immediately by many people, and one came, fell at My feet (Mt.17:14) and said: "Lord have mercy on my son, he has great suffering; for he is a lunatic, as the doctors say, and has great torment in it, so that he often falls into the fire and into the water! (Mt.17:15) When Your disciples were here not so long ago and healed many very ill people by the laying on of their hands, I brought my son to them also; but they could not help him."

[3] Then I said to those of My disciples whose faith had not yet become a rock and who a few moons ago had worked in My name: "Oh you unbelieving and amiss kind! How long shall I stay with you and how long shall I put up with you? Bring the boy here to Me!"

[4] Then the father of the sick boy rose, hurried into his house

and brought him to Me straightaway. When the boy was with Me, he made a terribly distorted face; for the terrible spirit by which the boy was possessed, tore him a few times before Me and forced out of the very contorted mouth of the boy several terrible curses and obscenities, which are not necessary to be repeated here. But I rebuked the terrible spirit very much and commanded it to leave the boy's body instantly and to go down to hell. Then the evil visibly flew out of the boy and the boy was immediately fully cured.

[5] But the terrible spirit had the form of a great black, fluffy cat and asked Me, saying: "You, son of the very highest, free me from hell and punish me in some other way!"

[6] But I said: "Rise from here to the bare gorges of the moon where you were before and purge your many abominations that you performed eighty years ago when you were still on Earth in the flesh!"

[7] Then the terrible spirit took the form of an ape with great bat-like wings and immediately flew up and away like an arrow. The people were amazed, and many were terrified at such a sight.

[8] But I calmed them and said: "Do not be afraid; for I have been given all power in heaven as well as on Earth, and this spirit which tortured this boy for seven years will never again come close to this Earth!"

[9] But then the father of the now fully healthy boy asked Me: "Lord, why did this have to happen to my son, who has never sinned in any seeming way, just as my whole house has always kept strictly to the Law? And yet it was the very most innocent of all who had to be so miserably tortured for such a long time! Such a thing can only happen with God's permission! But why does God allow such a thing?"

[10] I answered and said: "God tests those whom He loves in particular, and if the tested passes the test well, then he has found his salvation for eternity!"

[11] But the soul of your boy is from one of those great worlds, countless many of which fill the endlessly great space over and

under this Earth. It needed this for its salvation as well as the test of the flesh, through which it already received the power in the youth which many a soul does not achieve even if it had to bear the pressure of its heavy flesh for a hundred years.

[12] Believe Me, the people do not know it, and nor can they know, why such a thing is and happens; but God knows about absolutely everything!

[13] But eighty years ago this terrible spirit was a very usurious pig trader and had an important trading business, became very rich and in the end as a Jew even ran a slave trade, where he made use of great cruelty. Finally he died a miserable death, and his fate was to reach the kingdom of the devils as a devil himself.

[14] And because it suited him there very badly, he began to go into himself and thought in his innards: Why did I have to become a devil then? My bad, gluttonous body was guilty. Let me go back again into the good, sober flesh of an innocent boy and I will become an angel in it! And if the boy's flesh should feel even the slightest desire for gluttony, then it shall immediately be chastised by me!

[15] And behold, since this was a very serious decision of the indeed very terrible soul, it was practically granted to him. The success of it however is a good one for the boy, and the previously very terrible soul has now a better direction and taken on even something more human. Anything further will be done by the highly barren and inhospitable abysses of the moon!"

[16] At this the man asked me further and said: "Is the moon a world as well? And how did my son become a lunatic then? For besides the possession he must have been that, because the full moon had a great influence on his suffering."

[17] I said: "You will not understand, or only with difficulty, that the moon is also a type of Earth and world, although it is so; but My disciples understand it, and the later descendants will understand and see it only too well. But that your boy always had such a great fear of the full moon was not dependent on his

nature, but instead in that of the spirit plaguing him, which originally came from that very scanty and highly inhospitable world. Anything further you do not need to know.”

[18] When many standing around also heard this, they said: “That is an extraordinary person! He performs miracles like a great prophet, but immediately afterwards he begins to speak nonsense and speaks like a madman!”

[19] But the man went up to them and said very seriously: “He is certainly not crazy – but we are, because we are not capable of understanding his wisdom!”

[20] Then there was a short heated exchange among them, which the healed boy brought to an end with a few very cogent words.

[21] At this My disciples came up to Me and asked, saying: “Lord, now tell us why we could not drive out this spirit; for we drove out many others in Your name?”

[22] I said: “Firstly because you have so little faith! For I tell you all: Truly, if you have firm, undoubting faith as small as a mustard seed, you can say to this high mountain: Move from here to there over the sea! And it will immediately lift itself up, and nothing will be impossible for you! But this kind (of spirit) does not go out except by prayer and fasting.

[23] When you were here, the boy had not yet reached the highest degree of fasting and prayer, as his possessor demanded. But now the case has happened and the most believing of you would have been able to drive it out, although the spirit would certainly have proved to be very stubborn. But now it was better thus. Now it is already becoming evening, the sun is sinking there under the horizon, and so we will go to the house of the man whose son I have healed!”

36. PETER'S FISHING HUT NEAR CAPERNAUM

[1] But the man heard this and became extremely glad that I had decided to take up accommodation with him. The man prepared an evening meal and was very friendly to us, likewise his whole house as well. Only he advised us not to go to Jerusalem; for he had recently been there for business and had heard only too clearly what an intransigent hate the Pharisees had particularly towards Me.

[2] But I said: "Friend, I know their most secret thoughts! And what they want to do to Me and even will do, I know very well. But even if they kill Me, nonetheless it will not help them at all; for after 3 days I will defeat death and rise again and be with My people again until the end of the world! But now nothing more about it, but instead give us a good bed for the night, and we will lie down to rest, since our limbs have become very tired!"

[3] The host did that immediately and we lay down to rest. The night was quickly slept through, and we were already on our feet before dawn. And our host already busied his whole house and had them provide a morning meal for us. When that had been taken, the disciples asked Me what else was to be done.

[4] And I said: "Now we will travel on; for here there is not much to do!"

[5] Then the host asked, saying: "I would have been of the opinion that there is a lot to be done here; for on this place there are a great number of people!"

[6] I said: "That is true indeed; but they are mostly sheer traders, and they have either little or no meaning at all for us. Thus we want to go somewhere else where there are not so many traders and money changers."

[7] At this I rose with My disciples and we boarded our ship and quickly sailed away. Towards the middle of the day we came along the bank to our old Jesaira after our journey which was somewhat slower this time. When the people here saw us, they ran towards us in crowds and begged Me to heal their sick.

[8] But I said: “I did not come only to heal your sick, but instead much more in order to tell you that the Kingdom of God is near to you, as I told you not so long ago; but you did not pay attention to it then, because you knew Me from Nazareth, and only now are you thinking anything of it! And so I will not remain with you and nor will I heal your sick! Go to your doctors; they will no doubt come to terms with your sick!”

[9] At this some of them became sullen, but others remained and continued to ask Me to heal their sick.

[10] But I said: “It will be well for those of you who believe that I am the promised Messiah, who lays his hands on the sick in My name, and it should be better for him, whatever evil he has been beset with!”

[11] Then many shouted: “We believe, we believe!”

[12] At this they left the bank hastily and hurried to their sick, of whom several had already become fresh and healthy. But those who did not really believe in their hearts laid their hands on their sick in vain and ran back to the bank again in order to seek advice from Me about what was lacking, why they could not succeed to do what their neighbors had done. But I was no longer in that place, but already quite far away, and indeed almost at the place where Peter had his fisherman’s hut, not far from Capernaum.

[13] We remained there for a few days and rested from our efforts a little and helped Peter’s family to fish. Here we also left the ship and then made the journey to Galilee by foot and visited a number of places, villages and areas. I and the disciples announced the gospel, found a good reception from many, but also many opponents. For on this journey I performed few miracles, for there was too little faith for it. But in general, northern Galilee was too much peppered with Greeks and Romans and always crossed by a number of conjurors and magicians who did their business there, since miracles did not mean much there and were not treated with much respect. It was therefore better to only sow here the good seed, allow it to grow and then, a year later, give it further care.

37. THE LORD SPEAKS ABOUT HIS COMING SUFFERING

[1] When we had come to the end of our journey through northern Galilee, the disciples asked Me and said: “Lord, we have now moved around upper Galilee for a few moons from place to place and almost from house to house, and have preached Your teaching, and many have accepted it with much love and faith and have thus converted from paganism to Judaism. We are now almost finished with Galilee; what should or will we do now? Should we move to Judea, Iturea, Trachonitis or to Palestine, which are so hostile to You and to us?”

[2] I said: “If you teach the people My word, your speech is good and wise; but when you say such things and the most foolish things of the world to Me, then you are just like quite ordinary people and think and speak like they do! When My time of My suffering predicted already many times to you all comes, it will be there without fail; but as long as it is not, we can go to Jerusalem and Bethlehem a hundred times and no one will lay a hand on us! Have you understood Me?”

[3] Peter said: “Yes, Lord; for You have now spoken again very clearly! But now tell us for once very exactly what Your suffering will consist of!”

[4] I said: I told you all already with the old Roman, Mark, and again among the poor fishermen and also even earlier, when we went to Caesarea, what will happen to Me in a few years from now in Jerusalem. Why do you ask then again? Yes, you have a great fear of it, and so you ask for the sake of your fear; but so that your soul get used to it, I will tell you all once again:

[5] In that future time it will happen that I, but only as a son of man, am going to be delivered into the hands of man. They will indeed kill in Me what is of the son of man; but on the third day the killed son of man will – let’s say – rise again with skin and hair and go forth from the grave more living than now as an eternal victor over death and hell, and you will have Me again in your midst as now. But no hair on your heads will be harmed!

Understand once and for all how things will be!”

[6] Everyone said: “Yes, Lord, from now on we understand it and see also more or less, and it seems to us as if we heard words saying in us: One must first even have a mortal body if one can open the eyes of the very mortal, blind and evil people to life in the fullest way.”

[7] And I said in addition: “Amen, so is it; for whoever is not spiritually alive through and through himself, cannot secure the full eternal life of another one! But I came to this world in order to do that in word and deed, and so this must also happen. For also My body is now still as mortal as yours; but it will become immortal, and henceforth I shall be able to fully secure eternal life in its fullness for you. – Have you understood that now?”

[8] Now the disciples understood better and became calmer.

38. PETER AND THE TAX COLLECTOR

[1] With other conversations of the same type, through which the disciples came out of their worry, we came into the area of Capernaum. And there was a toll booth; this stood near to the Sea of Galilee and demanded from everyone the road toll.

[2] Therefore the tax-collector, to whom we were very well-known, went to Peter and said: “Does your teacher not pay the tribute money?”

[3] And Peter answered: “Oh yes, if anyone demands it of Him; but firstly we are no foreigners who alone have to pay the tax according to the law, and secondly none of us, including the Master, has any money. You know that there on the sea, hardly two hundred steps from here, is my house. We are now going there and will certainly spend some days there, and I will bring you over the tribute money straightaway.”

[4] Then the tax-collector spoke. “There is no hurry with it; except for your master, who is no citizen of Capernaum, the rest of you are free, because you are locals.”

[5] At this decision we then went home to Peter’s house, and when we were there, I asked the disciples and said: “What do

you think now, Simon Peter? From whom do the kings of the Earth collect customs or poll-tax? From their sons or, as I well know, only from strangers?”

[6] Peter said: “As I have just dealt with the tax-collector at the customs house – only from strangers!”

[7] Then I said further: “Thus we as children are free! But so that we will not annoy these greedy people, and since you according to the affirmation of your family members possess not a penny of money in the house, take a strong hook, go down to the sea and throw the hook, and the first fish that you catch, take it in; and when you open its mouth, you will find a Stator in it (two-drachma coin)! Take it, bring it here and give it to the tax-collector for Me and you!”

[8] Peter now immediately did as I had ordered. And behold, a seven-pound salmon caught the hook, brought the Stator – and us a good meal; for this type of fish are the best and healthiest of a lake. When Peter returned from the customs house, he said that the tax-collector refused to accept the whole Stator, but only wanted to accept half. However, he, Peter, had reassured him that all twelve of them had travelled as far as the Master alone. The tax-collector found that well-reckoned and finally accepted the whole Stator.

[9] But I said: “Well, just have the fish prepared, and we’ll let the tax-collector be who he is!”

[10] But James asked Me how the Stator had got into the fish’s mouth.

[11] And I said: “The Romans from Capernaum occupied themselves by throwing drachma into the water for their ship’s boys who could swim, and these then fetched them out again. But our salmon snapped this one up and chewed it for a time. But since the metal would not be chewed nor swallowed, it remained stuck in the fish’s mouth and Peter caught exactly the same hungry salmon all the easier because it was very hungry. The miracle for man is only that I knew about it. But now see that we are served wine and bread and in addition the fish!”

[12] Everyone hurried there now to fetch what had been

demanded. The wine of course had to be manufactured in the familiar, miraculous way. Very soon everything was ready and we sat down at the table.

39. THE GREATEST IN THE KINGDOM OF HEAVEN.

[1] But as we were eating and drinking and in the end were filled with good things, which lasted almost an hour, several disciples rose from their seats, came up to Me and asked Me: “Lord, You have now told us a lot about the actual form of the Kingdom of Heaven, and how there are various levels of eternal bliss, of which some close to God and others further and once again some stand in a way the furthest from the Sun of Grace. We found that quite right and according to all reason; for there must also be differences in heaven, both in form as well as in the various levels of bliss and the blessed. We however would like to hear from You now who will be the first in Your heavens and who, as one says, will be the greatest according to God.”

[2] But in Simon Peter’s house there were several children of the neighbors; I called one of them to Me and made him stand right away in the midst of the inquiring disciples and said to them: “Truly, unless you are converted from such worldly arrogant thoughts and become just as humble as these children, then even you yourselves, although you are now My disciples, will not enter the Kingdom of Heaven!

[3] Whoever then humbles himself like this child and feels no trace of any arrogance in himself, he is the greatest in the Kingdom of Heaven; for only true humility of a pure heart alone determines the degree of blessing in heaven.

[4] But whoever receives one such child in My name, receives Me! But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck and that he be drowned in the depth of the sea. Truly I say to you: woe to the world because of its stumbling blocks; for those who cause the stumbling blocks will find the most merciless judge!”

[5] At this a disciple turned to Me and said: “Lord, at this speech of Yours and according to its meaning the Kingdom of Heaven will look very empty; for where on Earth lives the man who, without wanting to, has not annoyed one or another child? And I suggest the case that such a child would never be annoyed by anyone. Nonetheless in his adult age he will be very instinctively annoyed by his own awakened drive and partly through the necessary knowledge of the Laws of Moses. Nonetheless tell us clearly what You wanted to say to us with such a speech, which is very hard!”

[6] I spoke further and said: “Do not be foolish in your thoughts! What only somewhat wise person will count it as your sin if you, without knowing and wanting it, have annoyed someone?! Indeed certain stumbling blocks must come into the world, but they are permitted from above; but I only say now: woe to him through whom it comes evilly und intentionally!”

[7] Here another disciple took up the word again and said: “But what will happen then if my own nature annoys me? Who will be held responsible? Obviously he who gave me such an irritable nature will be guilty!”

[8] At this somewhat too free and quite cheeky question on the part of the somewhat excited disciple, I also became somewhat excited then and said: “If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter the Kingdom of Heaven crippled or lame than having two hands or two feet, to be cast into the eternal fire! And if your eye causes you to stumble, pluck it out and throw it from you; for it is better to enter the Kingdom of Heaven with one eye than, having two eyes, be cast into the hell of fire!”

[9] At this Peter, who did not really like this lesson, rose and said: “But Lord, do You no longer remember the words that You said among the poor fishermen about the essence of hell, about judgment and about the eternal punishments of the lost souls? Yes, those were lessons which every healthy human reason must greet with the highest joy! But what You have now taught in a sort of excitement wipes away everything previous,

and the old hell with its eternal punishments and its Satans and devils and fires stands again as before in the fully unchanged form before us, and we also have a very angriest God before us again! I knew that we would come back to the old things and the Indians with their terrible atoning mutilations have thus the only true and correct religion for life!

[10] You see, I present the example that exactly this left hand of mine annoys me! So that it cannot possibly further annoy me, I take an axe at Your command and cut the annoying hand off, which would obviously give me death without a fast help from a doctor. But I present the valuable case that I am healed and then go on very cheerfully. But it happens that the right hand begins to annoy me then. According to this lesson of Yours, I should cut it off too for the sake of the Kingdom of Heaven, which is however completely impossible now. So it now begs the question what I have to do in this case in order not to lose the Kingdom of Heaven!

[11] My dear Lord and Master! With this teaching it will not be as You have now said! But whether there is another meaning behind it, that is a question which would be very difficult for any man, however wise, to answer. Before he thus accepts it naked as true and legally serious as You have just said, he will take his time and certainly remain with his old religion. I myself, as valuable as Your Kingdom of Heaven is and can be, indeed want to earn it through all possible self-denial, but never through cutting of my hands and feet and plucking out my eyes! Instead of that one would rather take his whole life, and then one is quite safe from all stumbling blocks!"

40. EXPLANATION OF THE PARABLES ON OFFENCES

[1] With these words of Peter's all the other apostles except for John agreed. But this one however took up the word and said: "But, dear brothers, how can you all now get so worked up about this as if the Lord had given us quite a new religion! Do you not remember then the words of the Lord on the mountain in Samaria! Then the Lord spoke about the stumbling blocks almost the same way and also gave us the correct light on it. Then you all understood everything in the right way; how then not now?"

[2] Said Peter: "It now indeed seems to me as if there has already been a mention of it; but about how it is to be taken and understood, I know just like surely the other brothers no syllable more, and it would be very desirable that this would be explained to us one more time."

[3] Said I: "Such words were even written down like just now these words which I have now said about the disadvantages of stumbling blocks are to describe so that you do not forget them again so easily.

[4] But what does a human hand correspond to? The action, whether it is good or bad, is an action which is represented in the correct correspondence through the word and image 'hand'; but the firm will is the axe, with which alone you can separate your bad activity from yourself for ever. But how can you now be so foolish and think that I commanded the physical mutilation?

[5] I spoke commandingly also about a foot that annoys you. Who indeed will ever be able to really cut off their own foot? And how foolish would I Myself be to order such a cruel mutilation of the own body so that the soul would be saved from hell!

[6] But just as the body must have feet in order to proceed and to be able to be active in the right place, so the soul must have love and desire for something so that it will become active in it and for the purpose of its comfort, however characterized.

[7] If now love and desire of the soul are not according to My teaching, which is clear to be seen, then it is bad and annoys your whole body, and if you take the sharp axe of will again and cut off such love and desire and change and act then alone with good love and desire, you will then very easily enter the Kingdom of Heaven on these new feet of the soul!

[8] Thus it is basically to be understood thus: Every person on this world has of necessity a twofold love and a desire issuing from it. One is – and must be so – material, since without it no one would till the soil or take a wife. For man on this earth to do this, he must have a material love and outward desire motivating and carrying him to such an action. If such a love and desire for the material world becomes too mighty, it offends the whole man and makes the soul languish because the soul is pushed too deeply into matter. It is then high time for man to take courage and, with a firm will, free himself completely of such a love and desire and strive with all his might only for that which is purely of the spirit. If this is the case, it is in itself sufficient to gain the Kingdom of God, although he should, on account of the proper order of things, do both for the sake of neighborly love.

[9] There are now already, and in the future there will be even more who will completely turn away from the world and its work and alone strive for that which is of the spirit. I do not say that they will thereby one day be completely justified. But, as I said, they are still much better off than to be, as offended material men, sucked in by the opposite pole of life about which I spoke at the fisher Aziona's, which means as much as to go, or be thrown, into hell.

[10] By the tearing out and casting away of the eye is to be understood the worldly intellect of man. It is an eye of the soul, with which the soul beholds and judges the things of the world and compares them with the things of the spirit. Whenever the eye turns too much to the world and completely away from that which is of the spirit, hardly remembering God, the soul is badly offended, since thereby it also passes totally into matter. It is then high time to renounce the mere worldly wisdom and, for

the sake of heaven, think purely of that which is of God, the spirit and the soul.

[11] Whoever does that will also stand there justified and behold the countenance of God. But such blessed spirits of those who have raised their worldly wisdom through words and deeds to a divine level will yield significantly to them.

[12] I now think that you all will have indeed understood this now, and if I in future should come back to this topic again, do not ask Me any longer about the meaning of such parables which I am giving you thus clothed, because they are purely placed there for the soul, which now is clothed for every person on this Earth through the flesh from every fleshly eye! For it is one thing about a teaching concerning the whole man, and another about a teaching which is concerned only with the soul. Do you understand all this now?"

41. CHILDREN AS EXAMPLES FOR THE DISCIPLES

[1] Now Peter said: "Yes, Lord and Master, now we are quite perfectly in the clear about this; but therefore I ask You for the future to immediately give us the explanation at other similar lessons so that we do not have to become annoyed at our own lack of understanding!"

[2] Said I : "I will do that where it is necessary; but where I want to strengthen your own ability to think and make your soul more active, then I will not reveal the images immediately. For whoever wants to be a correct teacher must give his lessons so that his disciples always have much to think about and to seek, otherwise he makes them into lazy and idle researchers of all sorts of truths.

[3] I also say unto you all: The Master who teaches must always be a wise man and must understand himself indeed from the deepest foundations what he is teaching. But the disciples should, as long as they are disciples, from now on be like these little ones here, who accept and follow a lesson given to them even if they have by no means seen the inner meaning of it; the

correct insight will come to them in their more mature years.”

[4] But at this some of the disciples were still thinking to themselves silently that it would take a very long time before they would be wise and understanding themselves, if they should now behave as foolish and uncomprehending as the foolish, uncomprehending and inexperienced scruffy children, among whom none had ever yet learnt in any school the alpha and even less the omega!

[5] But I said: “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually behold the face of My Father who is in heaven!”

[6] Says Peter: “Have we no longer any angels in heaven, who also at all times look on the face of Your Heavenly Father? Also, You have said that Your Father dwells in You and is fully at one with You, and then again You transfer Him to the endlessly remote heaven. Well, this is something we again cannot fathom. How are we to understand that? Does Your Father take turns between dwelling in You and dwelling in the heavens? And how come that You are sometimes the Father Himself and at other times only His Son? – Kindly give us a little more enlightenment than we had before on this point.”

[7] Said I: “You certainly also have your guardian angels in heaven and would not be My disciples without them. But the little ones have them, too, and for this reason you shall not look down upon them, for they are fully your equals. I told you this because I know you do not like children.

[8] If you cannot love these tender, dear and angel-pure little children, how will you then love your neighbor and how will you love your God?

[9] If you want to educate human beings after My heart, you must already begin with the children, for truly I tell you: The instruction in the cradle is worth more than all the learned institutes of the world. Whoever wants to form children into human beings must love them and be patient with them. Such a child is by nature poorer than a hundred beggars; for it is poor in spirit, poor in physical strength and poor in possessions.

[10] Therefore, I tell you and through you all the people to whom this gospel will be preached once again: Whoever receives such a child in My name receives Me. Once he has thus, full of love, received Me, he has also received the Father in Heaven and his household will be richly blessed. For such children are themselves a genuine and true blessing of God in the house where they live and where they are cared for, nurtured and formed into true human beings. And it does not matter of what sex they are, male or female, in their youth they are like the angels of Heaven.

[11] Now that you, Peter, ask about My Father in Heaven and why I sometimes say that He is in heaven and at other times that He is in Me and at one with Me, all I need is patience with your memory, otherwise I could in the end be angry with you.

[12] What Heaven is and where it is I have only recently shown and explained to you all, and in particular to you, in every detail and the clearest light, up on the mountain. Moreover, I have spoken almost too much and too often on the indivisible and inseparable relationship between Me and My Father, and behold, now again you know nothing about it!

[13] Is not the Father the eternal love within Me? But where it is and lives, is that not heaven and the true Kingdom of God?

[14] Am I, as a man, not the Son of that same love that dwells in Me and that has created from eternity all there is and fills infinity? And since this eternal and almighty love of God is within Me, am I not, then, completely at one with it? – Now say whether you still cannot grasp this.”

[15] Peter says: “Yes, I now quite certainly see it better than I saw it previously. But nonetheless there are still some things in it which, to be honest, are still not fully clear to me! And what is still not so clear to me consists of the fact that I still do not see why You said once about Yourself that You are the Son of man, another time the Son of God and once again Jehovah Himself! If You will give me another little light about it then You will do good to us all; for I believe that none of us has the correct insight in this yet!”

[16] I said: “I have also quite clearly explained this to you at occasions when I spoke about My impending suffering; but if such a thing is not explained at least ten times so that you can touch it with your hands and feet, you do not understand it! I will tell you then one more time:

[17] Neither Jehovah in Me, nor I as the soul of His eternal Son, but only in the flesh as the Son of man will be killed in Jerusalem, but on the third day will rise again as fully transfigured and then for eternity be one with Him who is in Me and reveals everything in Me that I as a son of man have to do and to say, and whom you still do not fully know although He has been speaking and working among you for a good time already. And now, Simon of Judah, you speak again!”

42. THE MYSTERY OF GOLGOTHA

[1] Says Simon Judah: “Yes, Lord and Master, there is still many a word coming from Your mouth that should be discussed as it is not quite comprehensible in the fullness of its light to even the soundest human reason. And there in the background, grinning like a monster, is the strict and indisputable necessity of the suffering in store for the Son of Man, and I dare to maintain firmly that no ever so healthy and excellent man's reason will be able to quite clearly see this necessity.

[2] No matter how necessary such an act may be for the accomplishment of a principal goal set by You eternities ago, all this is of little or no avail and has no calming and illuminating effect on human reason, which will at all times raise the question: ‘why did the Almighty have to be to such an extent ill-treated by His created beings in order to give them eternal life and bliss? Were not His purest teaching and His miracles, which are only possible to God, sufficient? If all that does not better men, how can His suffering and death be expected to better them?’

[3] I, as one of Your staunchest followers, do quite frankly declare: Your suffering will become a stumbling block for many

good men, so much so that they will become wavering in their faith. Therefore, I am asking You already now to give us a proper light so that we can at the right time give those who ask us a proper enlightenment and, thus, set their minds at rest.”

[4] Said I: “You are here probing into a rather good and just matter which you, as a mere man, will never be able to comprehend completely and properly, even if I now give you the right explanation. Only after My resurrection, when you will be reborn in the spirit, will you be able to find the answer to the great 'why' in all purity and clarity.

[5] I, as the sole supporter of all being and life, must now also redeem that which, eternities ago, had fallen to judgment and death through the firmness of My will and must, through the very judgment and the death of this My flesh and blood, penetrate into the old judgment and death. Thus I can, for the sake of the material side of things which as such has matured, loosen and undo the fetters of My own divine will so that henceforth all created beings will be able to pass from eternal death into a free and independent life.

[6] And it is exactly for this that the Son of Man has come into the world to look for what was practically lost from eternity, to redeem it and render it suitable for eternal bliss

[7] What do you think: suppose a man has a hundred sheep. If one of them strays somewhere in the woods, does he not leave the other ninety-nine on the hillside and go in search of the one that strayed? And if he should find it, truly I tell you this: Will he not be more delighted over that sheep than over the ninety-nine that never strayed?

[8] And behold, the same thing applies also to God, although He has through His almighty will created everything contained in infinite space out of the eternal fullness of His everlasting, innumerable thoughts, ideas and concepts that He put, as it were, outside of Himself through the firmness of His will. If everything had to stay forever as it is now, in rigid judgment and death, it would be like the lost sheep that could no longer be found anywhere. And what pleasure and joy would a forever

dead, material creation give to God?

[9] This is mainly why I now came into this world, clothed in matter, namely, to look for this lost sheep and lead it to its blissful destination.

[10] God's Spirit and will are now being appeased and, as it were, made pliable and loosened up in this My body, thus in matter. Once this has been accomplished, this My matter must, in the greatest degradation and humiliation possible, be detached and then broken and the Spirit of God that dwells within Me and is at one with My soul must awaken and enliven this broken matter, purified through the fire of His love, and it will then rise as a conqueror over all judgment and death.

[11] I have told you in advance that at present you will not yet clearly understand how and why this must – and will – happen. But you can conclude from this that such an act, however abhorrent it may look to a mere human eye, is yet necessary if all creation is to be led back in the proper course of time to a free, independent, pure life in God.

[12] Now that I have unveiled this sufficiently for you to understand, you will inwardly see – since you now understand who the little ones really are – that it is the Father's will that not even the least and most insignificant of them should ever be lost.

[13] And I therefore presented these children to you all and showed you in a well-ordered correspondence to the will of Him who lives in Me and is a Lord for eternity over all creation in the whole infinity. And since I now have spoken such to you and we have time and leisure in abundance, you may speak again and show where you are still lacking. Peter, is there something else?"

[14] The disciple said: "Oh Lord and Master, there is something else indeed! But I must digest this a little bit; for if I now came with something new, what I have just heard would leave me right away, and You would have given the great light in vain."

[15] At this there was a short pause in the speaking and the disciples thought very hard about what I had just said to them.

43. FORGIVENESS

[1] But outside Peter's house a loud disagreement started up between some fishermen returning home, and Peter thought that we should go out in order to calm the bad argument.

[2] I said: "Yes, you do that then, it is a good deed to settle quarrels amongst men so that their anger subsides, which is an offspring of hell and for years contaminates the heart and darkens the soul."

[3] At this Peter went out and asked the two who were still arguing outside his house what the matter was over which they had got into such a bad argument.

[4] Then one of them, who was somewhat calmer, said that the servant of a citizen from the town, who had no fishing right and was standing there in their midst, had fished with rods on one of the best fishing spots, made a very rich catch and, as they as the authorized fishermen had caught him there, chastised him and taken away his catch according to their rights, he had set himself against them and had begun to prove with the crudest expressions that he also had the full rights and could fish wherever he wanted. However he had no license and was only claiming the right, which they could not and would not tolerate.

[5] When Peter heard this, he said: "The man is indeed a thief; but nonetheless let him go now. If he dares to be cheeky again, only then give him over to the judges; for you know yourselves that we should forgive our enemies seven times according to the Law!"

[6] Then the fishermen, who were holding the fish thief firmly, said: "We have forgiven him his cheek seven times already; but the Law does not speak of forgiving eight times, and we therefore now want to place him before a judge."

[7] Peter said: "You indeed have the full right to do that; but for my sake do the better thing here and forgive him also this last time, although it is already the eighth time! But if you catch him a ninth time at his cheek, then you can exercise your good right on him!"

[8] At these words they let the thief go, after he had promised them never again to commit the crime, and thus the bad quarrel was calmed, and the arguers returned to their houses calmly.

[9] When Peter came back into the room to us, he said: “Lord and Master, the argument is indeed calmed, since I have persuaded my neighbors to overlook the fisher-thief’s cheek for an eighth time; but legally this eighth time would indeed have been to hand him over to the court. It would be also very good, oh Lord, if You would explain somewhat more clearly the Laws of Moses in this earthly legal area, particularly in these days when also the laws of Rome have begun to reach into the Jewish lifestyle very strongly and one no longer really knows whether one should hold more to the laws of Moses or of Rome. In some respects the Roman law is obviously more humane than Moses’, which can no longer be used literally in many cases as a state law. What would now be correct according to Your greatest love and wisdom?”

[10] I said: “I know that the things are now so and it is difficult for a judge to decide between the two laws and also difficult to determine how and when one person has sinned against another, because for example the one law calls good what according to the other law is a sin.

[11] In order to give you all and through you for all people an assignation, according to which everyone can direct himself, remember this and also write it down:

[12] If any brother of yours sins against you, go and reprove him in private; if he listens to you, you have won your brother. (Mt.18:15) But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses of the community every fact may be confirmed. And if he refuses to listen to them, tell it to the community; and if he refuses to listen even to the community, let him be declared a Gentile and a tax-gatherer by you, by the witnesses and by the community.

[13] And let that be enough for you and for everyone; anything else is from evil and creates anew even greater evil. This determination is taken from My divine order and is valid not

only here but also for the great beyond. For truly I say to you, whatever you shall bind on Earth shall have been bound in heaven; and whatever you loose on Earth shall have been loosed in heaven.

[14] Again I say to you, so that you shall cope better with all argument and all discomfort, that if two of you agree on Earth about anything that they may ask the Father in My name, it shall be granted them by My Father who is in heaven, and thus on Earth.

[15] Therefore, if someone has sinned against you, forgive him wholeheartedly and ask the Father in My name to set the sinner's heart right, and this will happen in proportion to your faith and your forgiveness towards the one who has sinned against you.

[16] Again I say to you: where two or three have gathered in My name concerning a matter which is good and within My order, there I am in their midst in the spirit and will heed whatever they ask Me for.

[17] And I believe that you and everyone will very easily come to terms with such a designation now given to you by Me in all possible critical conditions of life and also in the middle of thousands of often so contradictory world laws!"

[18] Then Peter came and said to Me: "Lord, that is all now good and true, and it goes without saying that we will certainly most actively observe such designations of Yours and also will lay them on the hearts of other people for true observance; but there is now one critical point, and that consists of this: How often shall my brother sin against me and I forgive him? Up to seven times, according to the Law of Moses?"

[19] I said to him: "If it should happen according to a number, then Moses' number of seven is too little, but instead seventy times seven should it happen! For this mainly is the Kingdom of Heaven, that there be the same love, harmony and spirit of forgiveness amongst men as prevail amongst My angels in heaven, some of whom you have already met."

44. PARABLE OF THE BAD SERVANT

[1] (The Lord) – But in order to represent to you the Kingdom of Heaven in its most correct relationships even more visibly, I will describe it to you in a corresponding parable. For this reason the Kingdom of Heaven may be compared to a certain king who wished to settle accounts with his servants. And when he had begun to settle them, there was brought to him one who owed him ten thousand talents. But since this slave and servant of the king did not have the means to repay, his lord commanded the lazy servant to be sold, along with his wife and children and all that he had, and repayment to be made of what the slave and servant owed him.

[2] Since the servant saw that he now was sold along with all that was his as a slave, he fell on his face before the still present king and prayed to him fully by saying in tears: Oh, you great, most powerful king and lord, have just a little patience with me! Prevent the sale, let me free for just a little time, and I will strive with all possibility to repay to you the whole debt! When the king heard that, his heart was softened. He felt compassion and released him and forgave him the debt.

[3] But soon after, this servant went out into the city of the king, where he had some things to do and to order here and there. And behold, it happened that he met one of his fellow servants, who recently owed him a casual hundred denarii! But when the fellow servant saw him, he asked him for just a short forbearance, and he would pay back the debt. But our servant so highly spared by the king did not listen to him, but instead grabbed him with all anger, choked him and shouted: Pay back what you owe me immediately; for I have waited long enough for you, and my patience is now fully at an end!

[4] So his fellow servant fell down and entreated him with tears: Have just a little patience with me and I will pay you everything! But the servant and serf of the king did not want to know anything more about any patience, but instead had the poor fellow servant seized by the executioners and thrown into

prison until the whole debt had been paid out of his confiscated income.

[5] But when the other fellow servants learnt this and saw, they became very grieved and full of anger about such an uncompassionate servant of the king, went over and brought everything that had happened before his ears.

[6] When the king heard this, he immediately demanded the uncompassionate servant to come before him and spoke to him with an angry face: Listen, you wicked servant! Did I not forgive you all that debt because you entreated me? Should you not also have had mercy on your fellow slave, even as I had mercy on you?

[7] Then the servant became mute with fear and terror, since he saw how good and just the king was, and he uses to strictly chastise the any evil-doer of his mercy and love. At this the king became very angry and handed the uncompassionate man over to the just as uncompassionate torturers until he should repay all that was owed him.

[8] And behold, likewise My heavenly Father shall do to you too, if each of you does not forgive fully from his heart his brother's sins and mistakes. And that is what the actual Kingdom of Heaven consists of in great and in small detail, that there among the blessed ones there is nowhere any enmity or envy or even hate, but instead it must be the greatest harmony, the greatest agreement and the greatest mutual love.

[9] Therefore it is not necessary that any protective law court exists on this world, which has the right to determine between the offender and the offended, but instead your only valid protective law court from Me is your good and peaceful heart, and you will come clear very well and with the least expense and judgmental legal fees with this law, and the sinner against you will become rather your friend of truth, than if he had been forced to it by a sentence. – And now tell Me whether you have understood all that so correctly form its foundations!”

45. THE NECESSITY OF COURTS OF LAW IN THIS WORLD

[1] Peter says: “Lord and Master! Certainly, and it is indeed the very best now; but even if we observe everything most exactly, as well as very many other people who will receive this teaching from us, then it still very much begs the question whether the worldly courts will therefore no longer endure.

[2] You see, if someone has sinned against me in some way, I will then quite certainly forgive him even seventy times seven times, if my offender should seriously let it come to that; but if he as a terrible, gloating person has not had enough and drives his insults over the great number of seventy times seven times – what then with such a person? I am now of the opinion that it should then be high time to hand such a criminal over to worldly judgment, just like our compassionate king in the end, since his great patience brought no fruit, then indeed handed over the uncompassionate servant to the torturers. What do You, Lord, say to this opinion of mine?”

[3] I said: “My dear Peter, then I does not say much at all, because in any case I already gave you quite openly the full directives for such an incorrigible case right after the fishermen’s argument in front of your house and each of you then certainly understood what is to be done and decided!

[4] It goes without saying that there must be in this world powerful and great worldly courts of justice that deal with great and hardened criminals offending against the rights of men, otherwise no one’s life would in the end be safe any longer. However, as far as the minor offences are concerned that not seldom occur amongst you men, these shall be settled before the tribunal of the compassionate and forgiving heart, so that the minor offences committed by people against each other do not grow into great and serious crimes, for truly I tell you: robbery, manslaughter and murder are, after all, nothing but the consequences of minor offences initially committed by men against each other merely out of trivial considerations of worldly self-interest and self-conceit. – A little parable shall

explain this to you more clearly:

[5] A rich and respected father has a very beautiful and dear daughter, in whom a young, but poor, although very well educated man was head over heels in love, and all the more so since the dear daughter had already given him to understand a number of times through all sorts of friendly winks and signs that she was inclined towards him in her heart. Well, this otherwise honest and decent young man finally gathers the courage and goes with a very natural good intention to the father of the beautiful daughter and demands that she would be given to him as his wife. Only the father, extremely proud and hard because of his great wealth, allows the honest, poor applicant for his daughters' hand be shown the door by his servants and chased out of the court by his hounds.

[6] This improper reception of the poor man now filled his heart with anger, rage and revenge, and the more he now thought about the purest impossibility of becoming the step-son of the rich man, the more also grew the thought of revenge, to humiliate the hard and proud man in the way that would hurt him the most. And when the terrible thought became fully mature, the plan, decision and will and deed were already there, and the young man became the murderer of the rich man.

[7] He would certainly not have turned into that had he been treated like a human being by the rich man. The rich man in his proud arrogance did not even think he was doing much by turning the poor suitor out in the described manner. However, it was too much to take for the one thrown out and so he turned into a criminal and murderer who for fear of worldly justice hid in the dense forests from where he terrorized the population.

[8] And now see from this small example that only the hardness of man most of all makes their poorer fellow men into criminals. Thus take care about this everywhere towards those who have sinned against you in some way, what I have commanded and shown to you clearly, and great criminals will be seldom on the Earth, and the good people will then reign over the poor of the Earth. Did all of you understand and

comprehend this well?”

[9] Now everyone confirmed that they had understood this lesson very well. The disciples, who according to their own statement had now understood this lesson well, still thought nonetheless about some things which were contained in it, and John and Mark wrote down the main issue, and James and Thomas also wrote down for themselves, but more the explanations. They were busy with this for about two hours.

[10] And when all the most necessary had been written down, Peter said: “Now this lesson can never again be lost, and thus much has been won with this! But it is now becoming evening, and I will have to begin to arrange things so that we get an evening meal.”

[11] Said I: “But who told you then that it is now already becoming evening? Look out at the height of the sun! I tell you, if we now rise and sail with a good wind along the whole length of the sea, we will certainly still come to the border of the Jewish lands on the other side of the Jordan before the sunset!”

[12] At this Peter looked at the height of the sun and began to wonder greatly at how he could have been so seriously mistaken with the judgment of time; for the sun had still a good three hours before its setting.

46. A SWARM OF LOCUSTS

[1] But Peter gathered himself quickly and asked Me about the reason for such a deception, and I said to him: “Go out to the sea and you will soon become aware of the reason!”

[2] Peter did what I had ordered him, and he saw, as far as his eyes could see, the surface of the water completely covered with grasshoppers. Even our ship, which lay in Peter’s harbor, was quite full of these insects. Peter was horrified at this sight, hurried back to Me into the room, and asked Me whether these myriads of grasshoppers which now covered the sea had been the cause of his mistaking the time.

[3] And I answered and said: “Of course! When they flew over

from Egypt, they darkened the sun so much like a thick cloud that you here in the room obviously had to think that it had already become evening. But I saw in Me the cause of the evening that had come too early and made you aware of it – and that is now already everything that I have to say to you about it!”

[4] Peter was satisfied with this and went out again to look at the great spectacle of nature.

[5] Andrew and Philip however were quite interested in nature and asked Me how then such huge grasshoppers could exist, where actually then their place of origin was, and what they were good for.

[6] Said I: “Dear friends, it is quite commendable to look around in nature – for it is a great book, written by the almighty hand of God, and serves every honest seeker as irrefutable proof of the love, wisdom and power of the heavenly Father. Yet if a seeker is too fanatical in the course of his concentrated search, he can easily be led astray, so much so that he completely forsakes God and, finally, comes to the conclusion that all being and all coming into existence are merely the work of the blind and mute forces of nature.

[7] And behold, it is exactly such phenomena that above all can lead genuine naturalists completely away from God, for they perceive in nature an immense capacity for reproduction, without design and purpose that could well dispense with some wise God. To be sure, they will never by way of material research be able to perceive an inner cause for such phenomena because their souls are so deeply immersed in matter as to render them incapable of ever touching and seizing God’s Spirit of light and love.

[8] But whoever has touched and fully seized the spirit of God in his soul will then be taught by his own spirit how and why such events come into existence – and then only such a spiritually awakened person should research the things of nature and, unveiled, show them to his ignorant and dependent brothers so that they will become all the keener to awaken their own

spirit within their soul.

[9] But in order to get back to our grasshoppers, they indeed appear all over the warmer parts of the Earth, but mostly at certain times in Egypt and in south Asia. That is the strongest production of spirits of natural life because of the substance of the climate, or they develop there most often and frequently because the material ground of the Earth, the heat of the sun, its strong light, the constantly powerful dew and another number of other conditions influence so strongly that constantly a large number of previously even more bound Earth spirits become free, soon join with the spirits of the air, then cocoon themselves in a certain way in a light matter and further in the pupae then clothe themselves with a body and transform into animalistic Earth life.

[10] In this way in the very warm lands of the Earth the grasshoppers often exist, and indeed very often, although they can also be hatched from their own eggs.

[11] I say to you all: Everything, trees and plants and animals of the Earth are determined to release the directed spirits from hard matter, and that goes from level to level up to man. What then happens with man, you already know, and so I have nothing more to explain about the natural phenomenon lying before us – but now call Peter in to Me; for I will announce something to him and to you all!”

[12] Andrew and Philip immediately do what I had ordered them and Peter, hardly entering the room, immediately asked what it was that I was willing to tell them.

47. THE LORD SAILS WITH HIS DISCIPLES TO THE OTHER SIDE OF THE LAKE

[1] And I said: “All of you get ready for a journey; I want and must today leave here, and indeed completely from Galilee to the land which lies beyond the Jordan and borders on the Jewish lands! We have not been there yet, and there is a large number there of very curious people, and we will there make a good business even today.”

[2] Peter said: “Lord, we have to travel there by ship which is full of that grasshopper vermin; in order to clean it, two hard-working people would need half a day for such a task!”

[3] I said: “There you have spoken truly, two workers would need to work even a whole day; but I will be faster through with such a task! Let us now just go out onto the sea, and the ship will already be cleaned!”

[4] And when we came down to our ships on the lake, behold, it was quite clean, and there was no trace of a grasshopper to be found anywhere!

[5] When the disciples saw this, they were very amazed about it, and Peter said: “You are truly a greatest master in all things; even the grasshoppers have to bend to obey Your will! Should we now immediately board the ship and sail away; or should we first consume an afternoon meal with some wine, since the journey is quite far?”

[6] I said: “What need do we have of all of that? Until now we have never suffered hunger wherever we were, and so we will also neither have to suffer hunger nor thirst in the land where we will now go to. In your house you have in any case arranged everything, and so let us board the ship! Stretch out the sailcloth, then release the ship from the block, and someone sit at the rudder by himself! I will have a good wind come and we will soon be at the right place where I want to go.”

[7] But Peter still asked Me whether he should not take a couple of his deck hands with him to the far harbor on the other side for the sake of the care and maintenance of the ship.

[8] And I said: “Yes, do that; for we will not come back here again so soon!”

[9] Then Peter called two of his deck hands. They brought the ship immediately into order; the wind also began to get up and we sailed away almost with the speed of an arrow.

[10] When we had thus surfed across the far surface of the water with the true speed of a storm and this was only moved by very small waves despite the strong and powerful wind, this occurred to the two boys of Peter’s and they asked him where they should find the cause. For as very experienced old fishermen and sailors they had never experienced such a thing.

[11] But Peter said to them: “How can you now ask such a thing! Have you then already forgotten all the things that the great master of Nazareth as our Messiah can do?!”

[12] Then the boys said: “We already knew that he performs great miracles; but we didn’t know that even the wind and the sea obey him! He must truly be a great prophet, as great as Moses and as great as Elijah!”

[13] And Peter said: “Endlessly more than Moses and Elijah! But now do not ask any further, but instead pay attention to the ship; at the correct time you will all gain experience more about the divinity of the Lord! We are now soon coming to the delta of the Jordan, and there it is necessary to pay attention so that we do not go out into the current, from which it is difficult to get out without a good counter-wind.”

[14] At this, both of them grabbed the oars cheerfully and as fast as an arrow we were across the somewhat dangerous part and had soon reached the bank after barely an hour’s journey.

[15] There was a village where we stepped onto the bank, and the village was inhabited mostly by fishermen, mainly consisting of Jews, but around a third was also inhabited by Greeks, who were trading all sorts of things. When we came to the bank and set feet on the same, there were many people there, since several Pharisees from Jerusalem were present and collecting their tithe in this place. That the people ran up to us and some of the better ones among the many people also soon

asked who we were, what we would do here, and whether we would like to buy some things, goes without saying.

[16] But Peter took courage and said to the curious ones: “Let us first find accommodation, then you will learn soon enough who we actually are, and what we want in this place!”

48. HEALING OF A MAN BORN BLIND AND OTHER SICKNESSES

[1] Hardly had Peter said this than immediately a respected innkeeper came to him and said: “Turn to my house; for I have indeed the largest accommodation in the whole village and I am not an expensive host, although I am a Greek! You are Jews to all appearances, but that does not matter at all; for several Pharisees from Jerusalem have also been living here for a number of days already who are collecting the tithe from the Jews.”

[2] Peter said: “That is not really very pleasant for us! In any case it depends purely on our Master; whatever He wants will happen!”

[3] The host said: “Who of you is then the Master, that I can go to him and talk to him myself?”

[4] Peter pointed to Me and said: “This is He!”

[5] Then the innkeeper came up to Me with a deep bow and said: “Do you want to take up accommodation with your people with me? My house is large and very spacious and has many chambers; in addition I am one of the very cheapest innkeepers in the whole, not insignificant village.”

[6] I said: “You are indeed – but we have nothing to pay you with; therefore we will prefer to spend this night on our ship! In addition you have sick people in the house and also a doctor who cannot help your sick, although you have had him come from Jerusalem and he costs you much money. And look, as one says, it is not good to take accommodation in a house which is beset with all sorts of evil diseases!”

[7] When the host heard this from Me, he was positively

shocked and asked Me very amazed how I could know that as a stranger in this place.

[8] I said: “I could tell you many other things too which would make you even more hostile; but now nothing further about it!”

[9] Here the innkeeper became very embarrassed and began to beg Me to nonetheless stay with him for the sun had already reached the horizon and the evening was waiting at the door.

[10] At this I said: “Then go and bring Me your blind son and we will see if I will be able to heal him!”

[11] At this the innkeeper quickly left the bank, hurried home and brought the fourteen-year old totally blind son, placed him before Me and said: “Here, dear friend, is my blind son! He was born as blind as he now stands before you. All doctors and conjurors have already tried their craft on him; but everything was completely in vain! Now, as you have already noticed, a positive miracle doctor from Jerusalem is with me in the house; but he can also do as much as the previous ones! Now it depends on you, dear friend! Truly, if you heal him, half my fortune belongs to you!”

[12] Then I said: “If you can believe that I can make this blind son of yours see, then he will see!”

[13] And the innkeeper looked at Me steadily and said: “Yes, friend, I can believe you! There is something so decided in your eyes that they tell me: Through your mouth has never come a false word! And so I believe now firmly that you will heal my son.”

[14] I said: “The other doctors have their ointments and the magicians have their magic wands – but I have neither an ointment nor even less any magic wand; My will is everything and so I now will that your son shall immediately see!”

[15] When I had said such a thing, the blind instantly became perfectly seeing and cried out loudly in joy, since he now saw the people, the sea, the area and everything that was there.

[16] But the innkeeper came right up to Me and said: “Oh, you great and truest savior, how should I now thank you enough for such truest mercy from you? For truly, whoever can do what

you can, can alone spread mercy; for what use are a thousand mercies and benevolent deeds to a blind man on the part of the great authorities of this Earth if they cannot give him the light for the eyes with all their other power and goodness!? But you have given him the light for the eyes with some inner power which is quite incomprehensible for me and thereby shown me and my dearest son an unspeakably great mercy. But as reward for that, what I previously promised you is much too little! Oh, just say what I now owe you, and I will fulfill your desire with all love and joy!”

[17] I said: “Today give us accommodation, do good to the poor and thus make good again what you have often done badly to them!”

[18] The innkeeper promised to observe everything most strictly and to do and asked Me most fervently to follow him into his house. And I and the disciples and also the two deck hands of Peter’s went now with the innkeeper, and all the people who had been witness to the healing of the blind boy followed us on foot.

[19] But on the way many of the people cried out: “Oh, you truest savior, heal our sick too, of whom we have many! For behold, whoever becomes sick among us never again becomes healthy; he is deteriorating in health very slowly to the grave! This is the very evil character of this otherwise beautiful area. Oh, you dear savior, show us poor people also such a mercy of healing, as you have shown to the blind son of the innkeeper! Your will be done!”

[20] And I said: “Now good then, thus let it be according to your desires and faith! But now go to your sick and convince yourselves whether there is any sick person left in your houses and camps!”

[21] At these words of Mine all but few who had no sick, hurried away to find out at home whether their sick had truly been healed. When they arrived at their houses, already almost evening, they found no sick, but instead everyone, whatever sickness and illness they had had, were so healed as if they had

never suffered from any sickness.

[22] The sick however did not know what had happened, that they all at once had become healthy, and immediately asked after the cause of such an unheard-of event. Then their family told them about Me, and how I had made the blind son of the rich innkeeper see on the bank of the sea, and how now also surely all other sick of the innkeeper had been made healthy.

[23] When the healed had heard this, they hurried out of the houses and came in front of the innkeeper's house. Then they demanded in request to see Me and to give Me their thanks.

[24] Then I went among them and said to them: "Go home now and sin no more; for if you fall back again to your sinful ways, you will thereby also fall back into your old sickness! Keep the commandments that Moses gave you and you will remain far from all evil."

[25] At this I let them all go and our innkeeper, who was now extremely cheerful and joyful, since all his other sick had also been healed, did not know at all what he should do for us for the benevolence we had shown him.

49. THE TRUTH WILL MAKE YOU FREE

[1] But since the innkeeper was a Greek and also even a Gentile, but yet he knew very well that the Jews were not allowed to eat everything that the Greeks as Gentiles ate, then he asked Me, saying: "Oh, you great Lord and Master, what do you and what do these disciples of yours tend to eat in the evening? Although I am a Gentile, I know nonetheless from my own personal experiences that the Jews do not eat many things that we tend to eat, and so I am asking you then what I can serve you all, dear men, with. For now you are quite lords in this house and I am only your most obedient servant, and thus if you will only command me mercifully and I will do my best to satisfy every wish of yours in the greatest hurry in the most assiduous way!"

[2] Said I: "Give us some bread and wine and a good place for the night on top! We need nothing more."

[3] Then the innkeeper became almost sad, because I had not demanded something further and better. But nonetheless he went out into his larder and brought us bread and wine himself, and in a generous quantity. We took our places at a large table and the innkeeper and his children took place at the same table, ate and drank with us, and when the wine had loosened his tongue a little, he began to tell us some things from his experiences, and thus the miracles of the Essenes and those of the Pharisees also came to his conversation, just like also the ten commandments of Moses.

[4] Then the innkeeper thought that these commandments were indeed very good – but they would not be observed, and least of all by the Jewish priests who indeed were supposed to lead their fellow believers at all times with a god example. Since I was such a great and certainly highly wise savior, I should be able to give him a correct explanation of it. But mainly I should give him good advice about whether he should, after repeated challenges by Pharisees, convert to Judaism or remain with the Greek faith. He basically liked the religion of the Jews better than his own, which was actually only a poetic fantasy image, behind which only very little truth existed.

[5] At this I answered him, saying: “Remain in appearance what you are, but inwardly be a true Jew, which you can be all the more easily because you are not obliged in any way to any priest! You will see very well that the Pharisees would rather have you as one of theirs because of your great wealth than to have you as a stranger! Therefore remain as you are, and seek the truth and the reason of life and existence! For only the truth will make you free and with it you will stand high above all the priesthood and over everything that the world calls wisdom. Have you understood Me now well?”

[6] The innkeeper said: “I have understood you; only there is one other particular question to ask, namely: What is the truth? Yes, the pure truth would make the people indeed very certainly free – but where is it, who can show it to me, who can give it?”

[7] I said: “I and every one of My disciples can do that – but I

Myself most certainly of all; for I Myself am the truth and the life, as He who lives in Me is the same through eternity!”

[8] The innkeeper said: “Lord and Master, I do not understand that! How should I take that?”

[9] I said: “Here around Me sit My disciples, they are asking about it, they will explain it to you; for it is better to have people speak about you than to speak yourself! I Myself however will go out in the meantime and strengthen Myself in the cool evening air.”

[10] At this I rose and went out into the open air quite alone. But the disciples taught the innkeeper now about the most important things that concerned Me. And when the innkeeper came to the conclusion of who and what I am, he immediately came out to Me in the open air and thanked Me along with his children most fervently for the great mercy shown him. The children did the same. I blessed them all, and we then headed to our rest; for it had already become quite late in the night.

50. AGAINST DIVORCE

[1] When we had risen from our beds in the morning, well-rested and strengthened, and gone out into the open air, our innkeeper was already up and about, and both of Peter’s servants were also already on the ship to sail away immediately. But we called them to wait for breakfast, which our innkeeper immediately had brought. Then they sailed away, since we would not need the ship for a long time now.

[2] Then we also went to breakfast at our host’s invitation. We had hardly finished it when other people came to see and to speak to Me, the miracle man, as they said. But among them were Jews and Greeks, and they told one another everything that I had performed through My pure will.

[3] But, as already mentioned, since Pharisees were also staying in this very house, they also soon learned everything that had happened yesterday evening, and soon worked out that I must be the son of the carpenter from Nazareth already known to

them. They then came into our room and began to test Me with all sorts of questions, which I constantly answered in the certainly most competent way and that way closed their mouths.

[4] But there were living here several people who were unhappy with their wives. These sought divorce from the Pharisees present.

[5] Then one of the Pharisees asked Me: “Listen, you wonderful and all-wise Master! Is it lawful for a man to divorce his wife for any cause at all?”

[6] Then I looked at him firmly and said: “Why are you asking Me about this now? Have you not read in the Scriptures that He who created men in the beginning made them so that they were only one male and one female?!

[7] And when the first human couple stood before Him who had made them, and He saw well that the man liked his beautiful wife very much, this One whom you have never yet known said: For this cause a man shall leave his father and mother and shall cleave to his wife, and the two shall become one flesh! If things are then according to the word of God, consequently they are no longer two, but one flesh. What therefore God has joined together let no man separate!”

[8] Then the Pharisees spoke: “If you are such an expert in the Scriptures, you will then know well that the very same Moses who described the creation of man as good as fully left behind a formal certificate of divorce and commanded that one divorce oneself from one’s wife for a well-founded reason.”

[9] To this I answered: “Moses indeed gave you a certificate of divorce, according to which you can divorce yourselves from your wives; but he only did such because of the hardness of your hearts. From the very beginning of humanity on this Earth it has not been this way, but instead as I have just told you all.

[10] But further I say to you: whoever divorces his wife, even because of immorality and marries another, commits adultery. But you already know what sort of sin adultery is, and I do not need to give you any further enlightenment about it.”

[11] At this the Pharisees left Me without a further word.

51. EXCEPTIONS IN MATTERS OF MARRIAGE

[1] But in their place My disciples came to Me and said: “Lord, if the relationship of a man with his wife is so, then it is truly like this, it is better not to marry!” For now and then there are wives who are true devils towards their husbands, and so we think that it would not be so unsuitable for Your ordinance to divorce oneself from such a wife and find another for the sake of the household. For if a man keeps an evil, adulterous wife, there is an eternal argument and disagreement in that house and many evil words, which must create a constant evil annoyance in the house itself and among the neighbors. But if the man divorces himself from such a wife, complete peace will soon reign in the house. And in this case we also believe that the certificate of divorce of Moses finds complete justification before all better human common sense.”

[2] At this I said to the somewhat embarrassed disciples: “Not all people accept the word (which was spoken to the Pharisees), but instead only those to whom it is given to understand, and until now you have not yet understood it, although it has been given to you to understand; but you should nonetheless understand it, and you will!

[3] Firstly I direct you all back to what I have already said many times about this issue, and in an exhaustive manner.

[4] But secondly it goes without saying that I would never have informed you of a certificate of divorce through Moses if in certain cases the necessity was not visible to Me, which can be well justified. But don't you know then what a destructive abuse the Pharisees of these days and for a long time have been making with divorces?! They themselves secretly plant all sorts of dissatisfaction in an otherwise good marriage and finally bring things so far that the couple have to divorce. Well, the divorce is performed by the Pharisees and costs a lot of money, and that is exactly the reason why divorces occur so frequently these days, and why I have placed the original Law of God before the eyes of the Pharisees in this respect. They know My

power, and so they went away with a secret anger.

[5] But thirdly I say to you all something else and pay attention to it and even write it down! Behold, there are among the people of both sexes some who were born eunuchs from their mother's womb, eunuchs, but only male ones, who were made eunuchs by men for whatever reason, and there are also very many who made themselves eunuchs for the sake of the Kingdom of Heaven! Whoever is able to understand this, let him understand.

[6] In short, these people are no longer suitable for marriage, and such a marriage performed with these eunuchs is fully unlawful and can be dissolved completely without any further thought, and the person who is not a eunuch can marry again without committing adultery.

[7] But if someone's wife is barren, he should do in the correct sense what the old fathers did so that they bore a seed, and he will not be called before any judgment for this. I now believe that you will finally have understood this."

[8] Said Peter: "Except for one thing; when someone has a wife who despite all warnings and loving chastisement nonetheless is adulterous out of inborn pure lewdness and is totally incorrigible, should one then not divorce such a wife? Or what is the correct thing one should do according to Your will?"

[9] I said: "You can certainly divorce such a wife who is obviously an adulteress – but you may not take another wife while she is still alive! For you cannot know whether the wife in the future will not repent and return to your house full of regret and you then will have an improved, faithful wife. But if you have married another one in the meantime and the previous wife then came back to you improved and full of regret, you would not be able to accept her because of the new wife, and behold, that would be something very bad for you and even worse for both of your wives; for you could not show compassion to the older one and could not divorce the younger one, and yet you should be compassionate as the Father in Heaven is compassionate. But if you cannot practice compassion, what are you then and what will you do in order to remain in My plan?"

But if you have a strong desire and much nature, then look back to the old fathers; but in your heart be faithful to God and protect yourself from desire and lust and adultery! For whores and adulterers will never enter the Kingdom of Heaven. Have you now understood that well?"

[10] Peter said: "Yes, Lord, now I am also quite in the clear!"

52. THE LORD BLESSES THE CHILDREN

[1] But now the innkeeper immediately came up to Me and said: "Lord, does that also apply to us Gentiles?"

[2] I said: "Of course! For there is only one God and Lord; He wants to bring up all people equally, and I therefore came into this world to open the door to light and life also for you Gentiles. And the time will come and it is actually already there when the light will be taken from the Jews and given to the Gentiles."

[3] Then the innkeeper spoke: "Very good, Lord and Master, it is good that I now know that; I will ensure that my companions remain in Your teaching and act accordingly. For I already guess whom I am dealing with! You are a God and no man; for no man has ever performed Your deeds, and the words which You have spoken have never flowed out of the mouth of a man. Such a thing is possible only for a god!

[4] But now I have another plea for You, who has now become a true god for me. Behold, we have a large number of children in this area, and I believe that if You would bless them in Your truly all-powerful way in future that would be of a great moral use in their maturity! Lord and – let's say – my God, have I placed a decent demand on You?"

[5] I said: "Well, go and let the little ones come to Me!"

[6] At this the innkeeper sent his many servants out in a hurry to the whole area to announce to everyone that they should bring their little ones, where the wonderful Savior would bless and strengthen them.

[7] Soon afterwards a number of little children were brought to

Me, so that I could lay hands on them and say the prayer of blessing over them.

[8] Since the children pushed their way forward to Me, because some more active ones wanted to be the first with Me, the disciples rebuked them for their impolite pushing and chastised their spoiled attitude. Then the little ones became shy and no longer dared to come near Me.

[9] But I rebuked the disciples and said to them: “Let the little children alone; for the Kingdom of Heaven is theirs!”

[10] Then I encouraged the little ones to come to Me without fear or shyness. Then the little ones took courage again and hurried to Me. And I laid My hands on all of them and blessed them.

[11] When this action had been done, everyone went home again after giving thanks.

[12] Then the innkeeper came to Me again and said: “Lord and my God! Would You show my house the great mercy and stay here for some days or weeks and months?”

[13] I said: “As long as you remain in the teaching that you have heard from My disciples, He, whom you called a God in Me, will remain with you; but if you leave this new religion in belief and in action, this God of yours will also leave you. But I, as also a man in the flesh, must now soon depart from here; for living with Pharisees under one roof would not be particularly good – neither for the one side nor for the other.

[14] I have now shown your house and this whole area a great benevolence without being asked! Remember this day, and if any affliction should ever press you all again, call Me only full of faith in your hearts and you will be helped!”

[15] Then we rose quickly and departed from this place.

53. THE RICH YOUNG MAN

[1] When we were a short hour's journey from the place where we had been, a young man from the very same place came to us along the path. He had also been a witness the evening before of My deeds and teaching and had been even a very competent scribe for his young age, but not by profession. When he saw and recognized Me, he stopped Me and asked Me to allow him to ask Me a question.

[2] I did that and he spoke: "Good Master, what good thing shall I do that I may obtain eternal life, of which your disciples told so many wonderful and certainly very true things yesterday at the Greek innkeeper Rauris, and achieve it on a shorter path than the one that your disciples described?"

[3] But I looked at him seriously and said to him: "Why are you calling Me, who as far as you know am only a man, as a scribe yourself, good? Do you not know that apart from God no one is good? But if you want to enter into eternal life, then keep the commandments!"

[4] Then the man asked further and said: "Then which commandments?" But he asked this question because he thought that I had some very new and fully unknown commandments.

[5] But I said to him: "Those which Moses gave: You shall not commit murder, you shall not commit adultery, you shall not steal, you shall not bear false witness! Honor you father and mother, and you shall love your neighbor as yourself!"

[6] Then the young man asked: "But who should or can I see as my neighbor?"

[7] At this I told him the familiar comparison of the compassionate Samaritan, and he now understood who was to be seen as his neighbor.

[8] But when he had heard such things from Me and also accepted them, he then said: "If it is so, then I give you the fullest assurance that I have kept these things since my childhood! What am I still lacking?"

[9] And I answered him: “If you want to be complete, go and sell all your earthly possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me; become My disciple and learn from Me the secrets of the Kingdom of Heaven!

[10] But when the young man had heard such a thing from Me, he became grieved, because he had many and great goods, turned his back to Me and went on his way.

[11] The disciples were surprised and they said: “But that is very strange! The man seemed to be very sure that the spirit of God was speaking from You; but for the sake of the vain treasures of the world he preferred to turn his back on the all-powerful spirit of God than to obey His command! Strange, extremely strange! What will happen to such a person one day?”

[12] I said: “It is hard for a rich man like this to enter the Kingdom of Heaven! Pay attention to what else I will say to you all! Truly, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God!”

[13] And when the disciples heard such a thing from Me, they were very astonished and said: “Oh dear – if it is so, then who can enter the Kingdom of Heaven and be saved?!”

[14] But I looked at the very embarrassed disciples in friendship and gave them comfort by saying: “With men such a thing would indeed be impossible; but with God all things are possible!

[15] But I have already spoken at length about this issue with the fisherman Aziona, how it is possible that the souls of even more terrible people can become saved on God’s secret path, and so it would be quite superfluous here to say another word about it. You will still know something about it, I hope?”

54. THE DISCIPLES ASK FOR THE REWARD IN HEAVEN

[1] Peter said: “Oh yes, that is still very much in my memory and certainly in that of all of us! But I will take the liberty here in the name of all of us to ask You what will be for us one day who have left everything and followed You faithfully?”

[2] At this I answered and said: “Truly, I tell you all who have followed Me: In your full rebirth, when I have risen and sit on the throne of My eternal magnificence, you will sit on the twelve chairs beside Me and like Me and judge the twelve tribes of Israel, which means as much as that you will once be just as active as Me in My heavens with Me for the eternal good of all people of this Earth and also the other worlds. And you will watch over, guide and lead these people here and on the other side as invisible guardian spirits for the people of the Earth! For only in a constantly growing, true loving activity does the true Kingdom of Heaven and its growing bliss consist.

[3] And I also say to you all: Whoever leaves his house, brothers or sisters, or father or mother, or his wife, his children, or also his fields, or gardens and pastures and herds for My name's sake, will receive everything in My kingdom a hundredfold and thereby inherit true, eternal life.

[4] But remember this also: Those who are now the first will very easily be the last there, and those who are the last here will also easily be the first there!”

[5] The disciples did not understand that, and Peter asked: “What should that mean, what did You mean to say by that? For what You say has its reality for all eternity, and we want to know everything quite exactly and understand what comes from Your mouth! This seems to refer to us, and it would not be very good if we should be the last in another kingdom because we were the first here!”

[6] I said: “My dear Simon Juda, not for that reason; but if one of you were to think himself better because I had chosen him first, he would thereby fall into arrogance, with which he could never be the first in the Kingdom of Heaven. Suppose there

would be one whom I had woken and chosen after more than a thousand years, he would certainly be the last according to choosing; but if he was humble to a great degree, so that he always considered himself the least worthy for such mercy, but nonetheless was faithful and enduring in his job, although he had no proof of the full genuineness of what was given to him, but instead only had to proceed with the single faith – would such a called person not be one of the first in the Kingdom of Heaven?

[7] But I would not have made this remark to you all if you had not asked about the reward for what you believe you are now doing for Me! That, Simon Juda, was not very noble of you and you all, since I have only shown you the greatest benevolence spiritually and physically by the mere fact that I chose you all, so that you have now began to inquire after a reward as well! Have I then done something incorrect to you if I gave you a small nudging?”

[8] Peter said: “Oh by no means, Lord and Master; as I now see it, that nudge was far too light in comparison with our great foolishness! But there is something else to be asked and that is this: Where are we heading now?!”

[9] I said: “We will visit a very hidden place and take our rest in that place; for we have worked very industriously until now. But industrious work also needs its rest; therefore let us just stride forwards with courage and we will soon reach the hidden place! There you will truly see My angels going up and down; thus just stride on courageously!”

55. THE LORD GOES WITH HIS DISCIPLES TO THE MOUNTAINS

[1] After a few hours' journey we reached the hidden settlement which, like many others, had no name. The Jews as well as the Greeks often did not name their settlements so that they could not be found so easily by the Romans and the tetrarchs because of taxation; for once such a village was found, described and given a name, it was also eligible to pay tribute.

[2] But besides this there was another reason for the so frequent occurrence of no-name small villages, and that was this: Among the Romans it was usual, because of the faster and easier colonization and cultivation of the infertile and barren areas, that a new colony along with its newly-built village would remain untaxed for twenty, thirty, forty up to fifty years, according to how long one or other village needed for its full cultivation. Well, the Jews and Greeks, who never were particular friends of taxes, knew very well how to exploit this humane Roman law for their own good, no one will have any doubt in that. Therefore they gave a newly-built village no name and if they were ever asked by any Roman commissar, the village was only ten years old, if he had already more than a half a century behind it. Then the village inspected by the commissar received a number, but no name; and only beginning from this point in time was the new village taxable after the end of the legal period and it received a name.

[3] And thus this small place which we had just reached was a nameless, but for that still tax-free village. This situation often suited us very well; since the inhabitants of such a new or even better untaxed village were much friendlier and accessible. And so it was once again the case here. We arrived just as the sun was going down on the day before the Sabbath in this truly hidden village.

[4] But the village lay in a high mountain valley which was very fruitful and particularly suitable for raising cattle; but that was only on one side, and even there very inaccessible. People who

tend towards dizziness would hardly dare to head over these steep paths. The valley itself lay according to the present measures over four thousand feet above sea level, which is certainly not saying much in Asia, because there were and still are inhabited villages at much higher altitudes.

[5] When we thus arrived in this village, immediately several inhabitants saw us and quickly called their eldest and chief, so that he should come and check us out, why we had come there. The chief, an already gray haired Jew, was immediately at hand, looked at us and then asked us what we wanted there, and what had forced us to climb to this village so cut off from the entire world.

[6] But I said to him: "Peace be with you and with this whole, truly not insignificant village. The Kingdom of God has come close, which you plain and simple people will learn to see well enough during My rest that I will take with you! But for now I ask you whether we cannot have shelter with you for a short time?"

[7] The chief spoke: "You are no evil people that I worked out at the first glance; but you are some adventurers, yet that does not matter, and so you can indeed find shelter under my roof. But you must tell me very much about what is happening in the world; for I have not got away from this place for almost twenty years into the wicked world, and thus know as little as nothing about it! Also the inhabitants of this village go only from time to time to the next little village or area of Nahim for salt, which we do not have here. But we have not been in Jerusalem for almost twenty years, although we are strict Jews. For there was nothing then but lies, deception, domineeringness and the very worst arrogance from the temple down through all the layers of society. How do things look there now?"

[8] I as a genuine Jew moved here for that reason out of true love for God with some others who were like-minded, and we gave God, the only Lord, an indeed free, but as pure as possible, faithfully devoted community, and He has blessed us very richly for it.

[9] You are also Jews and will trust your great part of salvation for the soul in the temple in Jerusalem? But you were never scribes and servants of the temple and can therefore have no idea of what terrible cheek, disgusting to ever better human mind, takes place there with the holy rights of man inside the holy walls! That made me and several of my friends indignant! We searched and found this valley in which we immediately found the necessary nourishment.

[10] With time we built here these very cozy houses and now we live very comfortably and peacefully together and always give God alone the honor. I ask you only one thing, that you do not betray us to anyone on your return to the world! Otherwise you are our very welcome guests. Now let us go to my house which is certainly more pleasing to the Lord God than Solomon's temple in Jerusalem. In the house over a good meal we will discuss some things and you shall get to know us well then!"

56. THE MIRACULOUS WINE

[1] We now went into a quite cute and spacious mountain valley cabin and were immediately served with bread, salt and fresh milk. The chief excused himself for not being able to offer us any wine; but he had many skins of forest berry juice, which tasted as delicious as any wine. If we wanted to try it, he would with great pleasure have a few jugs full set out.

[2] I said: "Do that; we want to try your forest wine! If we like it, then we will ask you for a few more jugs."

[3] Then the host went to his cellar and brought us a few jugs full of the forest berry juice, which tasted just like wine, since in principle it was actually wine; for the little grape, now also called blackcurrant, also belongs to the various types of vine, whose fruit is approximately the smallest type of grape. Short and sweet, we drank this forest wine very willingly, mixed with some water, and the host had great joy in seeing that his wine pleased us so much.

[4] When both jugs were empty, the host wanted to go and fill them immediately; but I now said to the already very talkative forest wine producer: “Listen, just you leave that and fill the jugs instead of with very fresh water, and I will immediately turn the water into the very best wine!”

[5] Then the host raised his eyebrows and said: “Well, I am truly very curious about this trick!”

[6] Both the large jugs were immediately placed on the table, filled with water, and the host said: “Now what you demanded is already on the table, and you, friend, show us what you can do!”

[7] And I said to him: “Take one or other jug into your hand and try the contents!”

[8] The host tried the contents and was so surprised at it that he immediately called his whole household together and let everyone taste. All claimed that they had never had such an extremely good wine pass over their lips. But now everyone wanted to know how it was possible to make such a heavenly good wine out of the purest water.

[9] But the host said to the many enquirers: “Yes, my dears, ask him there in the center! It is the greatest riddle for me myself! Such a thing has never happened since human thought began and is quite unheard-of!”

[10] At this the host turned to Me and said: “Master of Masters in your wonderful art that is incomprehensible to me! Give us a very small hint as to how and in what manner such a thing was possible for you! And can You do several other such tricks?”

[11] I said: “Dear friend, I can give you no answer to your first question for now; but tomorrow you will work it out for yourself! But to the second question I can tell you this: that actually nothing is impossible for Me and I could perform countless miracles for you simply through the power and strength of My will alone! Do you agree with this?”

[12] The host said: “You speak highly of yourself, since you are only a man! Do you not think that only God alone is all-powerful?! If all things were possible for you, you would be

God Himself, or you would have to do such things with the help of Beelzebub, who is the highest of all devils, for which you seem to me to have a far too honest, pious and open face, about which one can say: Look, that is a true image of God!

[13] But I do not want to speak as if with authority and I think back to the times when I was in Jerusalem and also in the other cities, particularly in Damascus, where I got to know an Indian magician, who also announced about himself with the greatest exaggeration that nothing was impossible for him. He seriously performed great things, the possibility of which was just as little visible to me as the way you now turned the water into the best wine. But among all magicians and artists the exaggeration of their nonetheless wonderful capabilities to us lay people is such a usual thing that one willingly gives it to them, because they are basically extraordinary people. But I would like to see something more from you this evening, Master of Masters!”

[14] Said I: “Behold, every man judges according to his understanding, and thus you also, and it would not be fair of Me to contradict you in any way! If you achieve any deeper insight, then you will judge otherwise; therefore nothing further now! You have asked Me for another so-called trick today, and I will do it. But so that you do not think that I can only do what I know to do, tell Me what I should do for you!”

57. HEALING OF THE CRIPPLED DAUGHTER OF THE INNKEEPER

[1] The host said: “If nothing is impossible for you, then you must also be able to make a very sick person healthy?!”

[2] I said: “Oh yes, do you have one?”

[3] The host said: “Yes, unfortunately – one of my dearest daughters – but she will be difficult to help! She is now twenty years old and was a cheerful and active child. A year ago she went to Nahim with this oldest and strongest son of mine for salt. On the way home she slipped where it is steepest and fell more than the depth of five men onto a cliff that juts out and

with such a fall she broke her arms and legs. For more than three quarters of a year she suffered the greatest pain; in time the pain indeed grew less, but nonetheless she shrank to such a cripple that she will never be able to leave her bed again. Master of Masters, if you can heal this daughter of mine, then I would like to begin to believe that almost nothing more is impossible for you!”

[4] I said: “Bring her here!”

[5] The host said to the strong brothers of the sick sister: “Go to her room and bring her here together with her bed!”

[6] Then the brothers hurried and brought the poor and truly very sick sister and set her before Me.

[7] I looked at the poor patient and said to her: “Daughter, would you like to be as healthy again as you were a year ago?”

[8] The invalid speaks with a weak voice: “Oh yes that would be a great benevolent act for me; but no healer can heal me any longer – such a thing is possible only alone for God the almighty!”

[9] I said: “If you think and believe such a thing, then stand up and walk and give God the glory!”

[10] In an instant the girl became as healthy as if nothing had ever been wrong.

[11] When the host and everyone that was in the house saw this, they began to make very respectful faces, and everyone became almost speechless in amazement, and only after a while did the host say with a wondering voice: “No, that is no longer in the realm of what even a very ingeniously talented person on this Earth could learn, but instead it is an extremely rare gift and mercy from God, and we must therefore bring God, the only Lord, our general and highest praise, that He gave a man on Earth once again such a purely divine power, strength and force for the multiple salvation of man as only the great prophets ages ago possessed!

[12] But now I understand already this first greeting of our dear, wonderful guest: Peace be with you! And: The Kingdom of God has come near to you! Listen, my entire household that is a rare

favorite of God, a new, great prophet! We must honor him highly for God's sake and must listen to him!"

[13] At this the host turned to Me and said: "You, eminent friend and master of all Masters, I have no words with which it would be possible for me to express in any way my feeling of thanks towards God and towards you, his truest, great prophet! Oh, forgive me if at the beginning of our acquaintance I expressed myself somewhat inappropriately towards you! But as you have decided to stay with us for some time, I will strive with all my strength to show you and your disciples the greatest possible thanks.

[14] Oh, you have given me my dearest child again and thereby more than if you had given me all the riches of the world! Therefore you deserve from me the highest gratefulness after God!"

[15] Said I: "Be calm now, Barnabe, and see that your daughter Elisa gets something to eat; for she is now fully healthy and must now also eat and drink completely so that she becomes fully strong again!"

[16] This happened, and the healed girl rose from her bed, dressed herself quickly out of necessity, then hurried to Me, grabbed My hand hastily and pressed it to her beautiful mouth with tears of thanks and then said, sobbing with thanks and great, blessed joy: "Oh, you truly all-powerful friend and Master! Since everything is possible for you, it will also not be impossible for you to look into my heart; there you will find thanks written with the glowing letters of love, which I will owe you forever!"

[17] Said I: "Remain with such love, and it will bring you many blessings! But now sit down at our table, eat and drink and be of a cheerful spirit! But if you go again to Nahim, you must not skip about like a gazelle, but instead proceed very modestly along the somewhat dangerous path, and you will have no other physical harm to suffer! Only remember that, My otherwise very most beloved daughter Elisa! Now sit down, be quiet and eat and drink!"

58. BARNABE REMEMBERS THE TWELVE YEAR OLD JESUS IN THE TEMPLE

[1] At this Elisa went to her father, who pressed her to his heart with many tears of thanks, then showed her a place between him and his wife and gave her to eat and drink of everything that there was; but particularly she liked My wine made from water.

[2] When the daughter now ate and drank so healthily, the host asked Me with all respect: “Lord and Master of all Masters! It is indeed very foolish of me to ask you how you can know that I am called Barnabe, and that this daughter of mine is called Elisa; for if such things are possible for you, given by God, why should it not then be just as easily possible for you to know how I and all the others as well are called by name? But I just thought to myself that you might have seen and recognized me from Jerusalem on some occasion. And if that was an easily possible case, then it would be of doubled interest for me!”

[3] Said I: “Tell Me, what has brought you to this thought!”

[4] The host said: “Forgive me now in advance, if I should express myself somehow unworthily – for I have now enjoyed some wine, and it has perhaps loosened my tongue somewhat; but I will nonetheless pull myself together as much as I can so that my tongue will not cause me any too great shame!

[5] Behold, about twenty years ago I was still a Levite in Jerusalem and actually a future Pharisee (Varizar = shepherd, also shepherd director). There one day – as never before or after – it happened that at the usual test of the 12 year-old boys, a boy called Jesus from Nazareth in Galilee was brought before us. This boy knew then already more than all the Templars together and was actually the main reason why I soon left the temple for all time.

[6] But in addition I must admit openly here that you, Master of Masters, have a very extraordinary similarity to that truest miracle youth namely in the face. But I do not want to claim at all with this that you as a man now have grown from that youth, which would not exactly be something impossible; but only I

wanted to mention with that that it is namely highly strange how similar great spirits are very often in their faces if they follow one and the same tendency.

[7] For three days that extraordinary boy at the temple kept proving to us in every detail that he was himself the promised Messiah. Then for various reasons I decided to leave the temple in exchange for this solitude. I never returned to it nor did I go anywhere else; therefore, I do not know what may have become of that boy. At the time I was his enemy; yet it did not take long before I could see the truth in that boy's assertions more and more clearly, whereas the temple kept becoming more disagreeable and offensive to me every day.

[8] Indeed, the words of that boy were my salvation from the truly hellish temple. And now I want you to tell me what might have become of that boy. What incensed me most against the old arrant Templars was the fact that they promised a reward to the one who would kill him at some good opportunity. This did not happen while I was with the temple. However, since I have been here for almost twenty years, who knows what the temple might have perpetrated later on against that boy. You, Master of masters, surely know all that, and so I am asking you to enlighten me on this."

[9] I said: "Behold, exactly for that reason I have now come to you; for I Myself am that boy who then pressed hard against the elders, the Pharisees and doctors of the law in the temple! And because you now know that, it will also now become clearer to you why I said to you right after My arrival: Peace be with you and your house! The Kingdom of God has come close! But only tomorrow morning will we have a further discussion about it! But today have a good bed prepared for us so that we can shake off our tiredness and tomorrow stand strong for action again!"

[10] At this the host Barnabe ordered his servants to prepare us a good bed immediately and they did what they were commanded.

[11] When we stood up from the table, the healed daughter came up to Me once again and thanked Me most heartfelt for

the healing of her suffering, and also the host, his wife and his other children did the same; for the beautiful and cheerful Elisa was very dear to them all and they were so overjoyed that they now had their Elisa very fresh and healthy again before them. I gave them all My blessing and then headed with My disciples quickly to rest.

59. HOW TO SANCTIFY THE SABBATH

[1] When we woke up in the early morning, we already found the whole house buzzing with activity. On the hearth was burning a cheerful fire already, around which several pots were standing, in which all sorts of aromatic dishes were cooking for us and for the people of the house. There were also fish, and indeed the best and most beautiful mountain trout. The healed daughter was the most active at the hearth and bustled about very much to prepare a good breakfast for us as soon as possible. When she caught sight of Me, she positively threw herself towards Me with a hasty passion and thanked Me once again for her healing.

[2] But I said to her, how could she work thus today, on a Sabbath?

[3] To this Elisa answered and said: “Lord and Master, there is no law in the Scriptures that forbids the people to serve God on a Sabbath!”

[4] I said: “Very well – on the Sabbath one should indeed serve God alone very well; but you are now serving with all energy only Me and My disciples! Are we gods then?!”

[5] The assiduous daughter said: “Oh Lord, Your disciples are indeed only people like us; but You are God through and through, which I now see only too clearly! And if I and everyone in the house serve You through our activity, then we certainly do not desecrate the Sabbath!”

[6] Said I: “But tell Me, My very dearest Elisa, who told you that I was a god! For look, if I were a god, and Jehovah in heaven is also a very truest god, then there would obviously be

two gods; but in the Scriptures it says very expressly: I alone am your God and Lord; therefore you shall have no other and foreign gods besides Me! Well, how do they go together then, if I am also a god?"

[7] Elisa said while busily preparing the fish: "Oh Lord, they go together very well!"

[8] Said I: "Yes, but how so?"

[9] She said: "Because You and the Father in heaven are not two, but quite perfectly one and heaven is always and eternally only where You are, oh Lord!"

[10] Said I: "But who told you that, and who taught you in this?"

[11] She said: "First of all, You Yourself, oh Lord! 'Peace be with you and with your house!' and 'The Kingdom of God has come close to you!' Those are words which can only come from a divine mouth! And then came Your miracles, which apart from God no one can perform! Then yesterday, when You, oh Lord, laid down to rest, I spoke for a long time about that twelve-year old Jesus in the temple with my father, and looked through all the texts in Isaiah that refer to You, and then it turned out more brightly than the sun that You are none other than the promised Messiah and can be none but Jehovah Zebaoth Himself in Your spirit! You see, oh Lord, those are my reasons to consider You what You obviously are!"

[12] Said I: "Well, you are right, as is your earthly father; but you must not disclose Me to your neighbors before the right time! And since you have recognized Me and are serving only Me today on the Sabbath with your hard work, then work; but see that none of your neighbors are annoyed by it!"

[13] Elisa said: "Oh, do not worry about that! We are all far beyond that point. We indeed do not perform any hard, slavish tasks on a Sabbath; but wherever there is need we also do that on any Sabbath. We now are no longer under the hypocrisy of the temple and its selfish laws, from which any rich person can buy himself free for a certain time, but instead our law is the truth and its goodness and this forbids no one to do the most

necessary for his house on a Sabbath.

[14] But if the idle going and hanging around was something necessary for the achievement of eternal life, then You, oh Lord, would certainly give all the people a good example, since You would not let any sun, moon or stars go up and down on the Sabbath, which would certainly be within Your powers. Thus neither would any wind blow, no clouds or fog would form, no river flow, no sea move, and even the animals would have to instinctively observe the full Sabbath as an example for us people! But if one observes the whole great creation only somewhat exactly, one sees only too soon that You are just as active on the Sabbath as on any other working day, and since we are already God's children according to the Scriptures, we certainly are not doing anything wrong by imitating in all things our good, holy and dear Father!"

[15] I said: "Truly, I had not sought such cleverness in you as a person! Therefore remain as you are and be a good example for everyone of how the Father in heaven always provides all people with the best example!"

60. ELISA TESTIFIES OF THE LORD

[1] After this I went out into the open with Barnabe and some of My disciples, and Barnabe showed us his possessions. We moved through the whole village, which consisted of some twenty houses, and looked very cute and everywhere very clean.

[2] But when the inhabitants caught sight of us, they became afraid, as if we were commissars who would now demand taxes and perhaps even some punishments from them. Then I secretly entrusted Barnabe with the reason of their vain fear, and he called several to him and gave them the fullest assurance that their fear was fully void, and that in the highest opposite only extraordinary happiness was wished to this place, that exactly I had visited them and as a very first and best Savior had healed his otherwise incurable daughter by anyone else in the world in an instant so perfectly that she was now a hundred times

healthier, more active and fresh than she had ever been before.

[3] When they heard such a thing from their chief, their fear disappeared, and they were all highly amazed at it; only several women said: “We cannot believe that until we have seen Elisa ourselves; for only an angel of God from Heaven could have helped her – it would be impossible for a person, even if he were the very first healer in the world himself!”

[4] But while the women were still saying such things among one another, Elisa also came after us quite hurriedly and invited us to breakfast. When the women saw Elisa, they were positively shocked and hardly believed their eyes; but finally they also went over to her and asked her how this had then happened.

[5] But Elisa said, pointing at Me: “There stands the divinely eminent Savior; ask Him! I know and feel that I am now quite fully healthy, and you can see it too; but about everything else, and how it was possible, I do not know.”

[6] Then we turned around again and went back to Barnabe’s house, where a rich breakfast was waiting for us. It goes without saying that both the men as well as the women and children followed us there; but they remained there the whole day, and the disciples taught them about Me and about My mission from heaven down to Earth, and they all believed now in My name.

[7] After we had taken breakfast, however, our host led Me to the always very dangerous place where his daughter had had her fall, and asked Me whether I with My omnipotence could not and would not help to make this path just a little easier to pass.

[8] I said: “You now know already that nothing is impossible for Me; but for now let us leave this place – for it is to your protection! If this spot did not exist, you would have been discovered long ago. Therefore I also think that you should leave this place as it is, and if I do something for you all, I will make this place even less passable, and indeed so that in the future no cat would be in a position to cross it. On the other hand, however, I will show you another path which already exists, but which you have all not yet discovered.”

[9] When Barnabe heard such things from Me, he asked Me to do this, and I said: “Well then, so be it!”

[10] Then a great mass of rock detached itself down below, and thereby an overhang wall a hundred men’s height tall, was created hanging above, over which no person would ever be able to climb. But there where we stood a sort of parapet was created, over which one could look but not so easily cross, which would in any case have been a vain effort, connected to great danger. With this gift our host was now satisfied and quite full of amazement.

[11] But he asked Me also immediately about the more convenient and less dangerous path, and I said: “We will only look for that in the afternoon! It is indeed a little further, to come down to Nahim, but it is much more convenient to walk, and you can drive all your domestic animals up and down on it without any problem, and that is indeed a significant advantage for you.”

61. SPIRITUAL VIEWING

[1] (The Lord) – For behold, I want it so that those who walk according to the Commandments of Moses should not remain that withered in their earthly possessions either.

[2] And so I came here to you all firstly to announce to you all that the Kingdom of God and thus all of heaven has come down to you on this Earth in and through Me, which now a large number of previously staunchest Gentiles already recognize and admit openly, so that is fulfilled what Daniel prophesied: ‘Even in the graves will His voice be heard!’ For it is the Gentiles who were buried in the grave of night, judgment and death from their birth.

[3] But secondly I want to also place you and your children and your children’s children earthly in such a situation that your physical needs should not suffer any affliction. Indeed I do not want you to wallow in great abundance, but you should not suffer any too great affliction as has often been the case with

you before.

[4] And the third reason for My coming here is already known to you, since I planned to take a few days' rest in this quiet area with My disciples. And now, since we have come to the end of this necessary affair, we will now head home again and see everything that has happened there!"

[5] On the way the host said: "Lord and Master! Would it not be pleasant for You if we went over this small peak and thus home on a small diversion? For from this height one truly enjoys an extremely magnificent view; one sees from there even as far as Jerusalem, also a part of the Sea of Galilee, and at very good weather one can even see the great Greek Sea! If You, oh Lord, would like, I would like to show You now this true blissful place of mine!"

[6] I said: "I am quite with you; for I am also a friend of mountains and very far views, and so let us climb this little hill!"

[7] Then we climbed the small peak and it was very exhilarating to be on top, and Barnabe became almost untiring in his praise of the beautiful region.

[8] But I admonished him and said: "It is undeniable that the area, seen from this height, is very exhilarating to look at. This is the whole image, but just take a close-up look now at every individual thing that you see here in general, and you will soon have enough of the beauty of this area!

[9] Only that which is of the soul and the spirit is truly and everlastingly beautiful. Since you are now enjoying only this scenery and its fragrant opalescence, you still derive more pleasure from matter and its forms than from the spiritual presented to you by the rigid forms, as in a large script. Ah, when one day you are able to behold, read and understand all these forms with the inner eyes of the spirit, you will also be able to exclaim, like David: 'Oh Lord, how great and glorious are all Your works! He who takes notice of them, delights in them!'

[10] Behold, to truly take notice of the works of God means to

see them with the eyes of the spirit, whereby the soul gains true cognition. Only this gives man a true joy that is no longer perishable but is always and forever the property of the soul. And if you then want to see also the spirit world, you will initially behold it spiritually only by first recognizing the forms solely of this world, and then more and more by your comprehension of the various activities, aspirations and correlations of these forms which give you already so much pleasure even without your better and deeper comprehension of them.

[11] Spiritual vision at first is merely a recognition of the outer and inner correspondences. If one keeps practicing with a heart that is pure and as free from sin as possible, is full of pure love for God and, therefore, for the fellowman, this cognition and comprehension passes into a clear vision, proving to the seer that he is at one within and has reached the true rebirth of his spirit and the resurrection of the soul from the material grave of its flesh. – Do you understand Me well?”

[12] Sais the host: Oh Lord and truly my God! If I understood that in its true depth, I would obviously be one of the happiest men on this earth. But I am far behind in my understanding, although I have got a vague idea of what You meant to tell me. My Elisa, who is a kind of visionary, would undoubtedly have grasped and understood Your explanation better than I do. Yet I, too, have understood something. But it takes some doing to find in the external forms the inner, completely spiritual correspondences and understand them in their numerous ramifications. Lord, could You not make this a little clearer for me through some suitable metaphor?”

[13] I said: Oh yes, certainly, and so listen!”

62. SIMILARITIES BETWEEN MATTER AND SPIRIT

[1] (The Lord) – When you and your friendly neighbors arrived in this region, you found nothing but stones and wood. You immediately set to work gathering what was best and most suitable. You then withdrew within yourselves and began to ponder on what rules of architecture to apply in the construction of a hut or even a house out of the gathered material.

[2] When you pondered even more deeply, you saw images. From these you soon designed a plan and began to build one and the other house according to this plan, and soon there were some very nice houses in your mountain valley. If you had not found any useful building material, you could never, with your inner intellect, have mentally designed a plan suiting the material. However, since you did find it, you soon also visualized a dwelling that fitted it and then combined the material so that it represented something completely different from that which you had originally found.

[3] Although that is only a material image, it's nonetheless a beginning, in order to teach a person the first expressions of the relationship between the very raw material and what a spirit can make from it. If a person has deserved and understood this, then it goes further and deeper very easily, and so then it happens that he who is seeking finds, whoever asks, is given, and whoever knocks, to him it is opened.

[4] Behold, the more spiritually formed the people are somewhere, the more ordered, more artistic is their work and production. Why is it so? Because their souls already stand in a closer conjunction with their spirits. The nearer and deeper however the soul joins its spirit which comes from God, the higher it rises in the ordinance of all recognition and consciousness and constantly finds more and more correspondence between matter and spirit. And then it is also easy to see that a person who has come the furthest in the art of the correspondence between matter and spirit must make matter

as well the most serviceable and profitable for himself. But most of all that will be the very most blessed case on the other side only for perfected souls reborn in the spirit, where nothing will be impossible to them any longer. Now tell Me whether you have now understood Me somewhat better!"

[5] The host says: "Yes, my Lord and God in Yourself, no I am already beginning to see a trace of light! The old peoples, for example the Egyptians, must have been very familiar with the knowledge of correspondence, since their works even now show an order at which almost no person in our times can only guess."

[6] I said: "In any case – for only the spiritual awakening shows ever more order to the soul and teaches it to know how to investigate the relationships between the matter and other matter, and between matter and substance, between substance and soul and between soul and spirit; and the spirit penetrates everything in the end, and everything must serve it in the highest and deepest possible order. Do you understand that?"

[7] Says our host: "Yes, now I understand that ever better and in time I will hopefully understand it even better still! But now another question! Look, I know the Scriptures indeed; I often read in them about the angels of God who are supposed to be the purest spirits! Are those spirits who are supposed to unite with our souls in order to make them fully god-like?"

[8] I said: "To a very small extent sometimes yes, if My order designates them for it for some very particular reason; but such a thing happens extremely seldom. But what happens many times and will happen even more often in the future, is that also very many angels will go through the path of the flesh as well, as I Myself as the highest spirit am now going through it, so that they can then become true children of God.

[9] But there they will choose a correct soul that has never been in the flesh for themselves and put it into the flesh of a pure mother, and they will then care for the incubation and for the correct formation according to their light and according to their power, so that such a soul is strengthened for the eternal union with them.

[10] Well, you will certainly not understand that yet; but there will come a time when you will understand even such secret things of heaven. But now we can go up to your house; for behold, a small mishap has occurred for one of your neighbors, and we must go and make things good again!"

[11] That suited our host very well and we went and were soon on that spot.

63. HEALING OF A MAN BITTEN BY A POISONOUS SNAKE

[1] But when we were in front of the unfortunate neighbor, his wife and children came out and asked us for help.

[2] But I said: "Just go inside to him; for I have already helped him!"

[3] Then the wife and children hurried in to their father who already came towards them quite healthily. He had made his way barefoot through some bush land beforehand and had been bitten by an evil adder, immediately swelled up very much and was in danger of losing his life. But I came and healed him.

[4] But when he came out to thank Me, I said: "A second time do not forget your shoes if you have something to do in the shrubs! But from now on no such adders shall crawl in this area! Amen."

[5] Then we went home, where the midday meal was waiting for us along with the disciples. The midday meal was this time very richly prepared; only the wine looked somewhat sparse; therefore the host asked Me whether he should bring out the forest fruit juice again.

[6] But I said to him: "Do today just like last night, and we will also have no lack of wine!"

[7] Then he had the several great jugs filled with water and I willed it – and it became wine.

[8] But since this time some neighbors had been invited to Barnabe's table and were taking the midday meal with us, a neighbor remarked on this, saying: "I believe that the forest

wine, which is very good and powerful with you, would be better for such rare guests than pure water!”

[9] The host said: “But, dear neighbor, I know that as well as any of you; but I also know that you all have been discussing with the disciples since the morning, certainly also who this Master of all masters is actually, and that nothing is impossible for Him! And so you must all have learnt how He not only here yesterday evening but also in several other places in Galilee has changed the water into the very best wine simply through His blessed will and then the astonished guests got always the very best wine to drink. At least to me one of the disciples trusted yesterday secretly how their Lord and Master has often done the same thing before, and I now know about it. Did the disciples not tell you anything about it?”

[10] The neighbor who was somewhat worried about the wine said: “Yes, the disciples have indeed told us several things about it; but exactly because we know only too well who this Lord and Master is, so we as sinners did not dare to speak to the holy Jehovah about it; but we are now already completely convinced of it, that the water brought – let’s say – has been transformed into the best wine. Therefore this time consider that my somewhat too precocious concern about the forest wine was meant well this time!”

[11] The innkeeper said: “Everything is good again; eat and drink now according to your hunger and thirst!”

[12] At this we ate and drank very cheerfully and at this meal much was spoken about various good things, as had been the case in other places as well at such occasions.

[13] But when we sat at the table for about two hours, a somewhat more distant neighbor came, who had not yet learnt anything about My presence, with a very desperate expression into the house of the representative and said: “Barnabe, Barnabe, we are as good as lost! How it happened I do not know; but it is actually true: Our only and most necessary path to Nahim no longer exists! We come to a type of walled parapet; over it we see a great drop which frightens everyone!

Only a bird can get across it, but it is no longer possible for a person! But I do not know any other way, since this range has nothing but extremely steep cliffs in all directions. What will we do now if we need salt? My advice has run out and yours will too; what then? Who could have done that to us?"

[14] The innkeeper said: "Do not be so worried about it! If you also have not found a better way, there are nonetheless other people here who know a much more comfortable path, and we will also walk along it in future. For you see here foreign guests with me; they are very wonderful people, they know already about a better path and will show it to us. But we will from now on not have to travel too often since the Master, this great Master of all Masters of the world, will show us in these mountains of ours an even better salt will than what is in Nahim. But now sit down here and eat and drink with us!"

[15] The neighbor did not need to be told twice, immediately sat down at the table and ate and drank with us and could not wonder enough at the good wine; he asked the innkeeper where he had got the wine from.

[16] But the innkeeper said: "Look over there! The Master of masters, who is sitting there with us at the table, and He, as you can see, has also healed my daughter Elisa simply through His all-powerful word in an instant, as you see her sitting here at my side, has also created this now most magnificent wine from water and will certainly make sure in the same way that we will have our own salt. Tell me now whether you are still worried about it, because this true Lord and Master has purely through His all-powerful word closed the always very dangerous path for all time and at the same time showed us a hidden and comfortable one, on which we can even lead our necessary domestic animals up and down without danger! Do you agree with this?"

[17] The far neighbor said: "Yes, if that is so, as I now do not doubt in the least, then it is certainly very good for us; for I was in a great fear for a long time that the people of Nahim would in the end destroy us and reveal us to the Romans or the Jerusalem

Jews, which would not give us any luck. But we can still enjoy the blessings of this rare mountain valley, without having to give the rude extravagant people a tribute of it. But now I would like to learn something more about this extraordinary miracle worker! Be so good and tell me something!”

[18] The innkeeper said: “Just leave that be! This divine Master will spend a longer time in our midst with His disciples and then there will be enough time to be able to make His closer acquaintance!”

64. THE RIGHT WAY AND THE RIGHT SALT

[1] Said I: “Listen! After we have now strengthened our limbs with food and drink, let us now stand up from the table and we will go and see where the new path down to Nahim is! I will also show you all the salt reserve of this mountain, since you all have nothing against doing good on the Sabbath, which is very great, since you, Barnabe, have already made mention of it. But go, all of you who are here; for what I will show and give you as a gift here should be a general good for everyone who lives in this valley!”

[2] At this we rose and went a considerable distance up and into the valley. There we came to a steep cliff which had a large crevice about a good man’s height from the ground, in which one could easily climb over some fast fallen stones. We were then soon in the very spacious crevice, behind which a great, grotto-like cave opened up.

[3] And I now said to those who had come along: “Look, through this cave you can go very comfortably and fully without danger! Only towards the end the cave will become a little bit narrower, but it is nonetheless wide enough to be able to let an ox go through it. In the middle of the cave path it will certainly be somewhat darker than here; but so much light nonetheless comes in that every one of you will be able to notice the places where he should put his foot.”

[4] We now wandered through the cave without any adversity,

and when we were at the end of it and came out into the open air, we saw a very easy and fully safe slope, overgrown with sparse grass and moss, to the plateau, which indeed looked very wild, but which was actually very good, because it would only be crossed very seldom by some hikers and therefore our inhabitants of the high village could come down into the deep valley all the more unnoticed.

[5] When Barnabe and all who were with him saw this, they fell on their knees before Me and said: “We thank You, oh Lord, from all the depths of our hearts; for You have shown us an unspeakably great benevolence in that You have shown us this new and safe path and You have released us from the greatest torture which the previous terrible path caused us!”

[6] I told them to rise and said to them: “As I have now shown you all here a new, safe and also more comfortable path to walk, thus I also show you all a single true, good and safe path to eternal life!

[7] This path I show you with only a very few words, and these are: be good and gentle in your hearts! Love God above all and each his neighbor as himself; for the whole Law and all the prophets consist of this! Then believe that I am He who was promised by God and prophesied about by the prophets, and you will have opened the gate and the path to the Kingdom of God which has now come to you, just as another path was opened and shown from this valley into the depths of the Earth!

[8] It goes without saying that all the Laws of Moses are bound together in the two commandments of love; for whoever loves God above all else, will certainly avoid everything that is sinful and no longer sin against the one or other commandment of God, and whoever loves his neighbor as himself will not wish him any ill and even less do anything evil to him.

[9] But that you will take these words of Mine to heart and then act accordingly is the true salt of life, and I will then now also show you and also give you a natural salt. Therefore let us leave now this place, return to your valley, and we will find there in a corner of this valley quite unknown to you all yet a very pure

and good salt! And so let us walk over there!”

[10] They all thanked Me with true fervor and we set off on our return journey.

65. THE ROCK OF SALT

[1] When we stood once again in the valley in front of the crevice in the wall, everyone laid signs from there to the nearest houses, so that they would be able to find this way again for future times. We now went to the far-off neighbor in quite the opposite direction, who had his house on a very high hill and was about half an hour walk from the other houses.

[2] Having arrived there, I said to the owner of the house: “Behold, exactly in the direction where the sun will soon go down, you can see at a short distance from here a white cliff of a significant size; behold, that is pure salt, and you can all use it without any previous purification! You must only put a little less into your meals; for this salt is more powerful than that of Nahim, although Nahim’s salt – certainly taken already very deep down – is from this dome. Whoever of you wants to go there should go, and bring us over some!”

[3] The owner of the house immediately offered to hurry over there, since it needed hardly a quarter of an hour to get there with swift feet. He took a shovel and a bin with him, easily freed several pieces from the wall, fills the bin with it and immediately brought it over to us. Everyone tried the salt and found it extremely excellent. Then I was thanked once again. I blessed this high-lying house and we all then set off on our return journey; the far neighbor also came with us and even took his wife and some grown-up children with him.

[4] When we arrived back at Barnabe’s house again, the whole community was already waiting for us and loudly expressed their desire for the luck to see Me again and have Me among them.

[5] And the neighbor whom I had healed in the morning from the bite of an adder called out loudly: “Hosanna in the highest to

Him who has come to us! This is now the true, new Jerusalem, of which a prophet prophesied; the old and bad one however will soon perish!”

[6] Everyone copied this speech, and indeed with such enthusiasm and power of voice that it reverberated from the many wide and high cliff walls in a thousand echoes. The inhabitants, for whom such a game of nature was still foreign, thought that I must therefore be a highest spiritual person, because now even the spirits of the air and the mountains had joined in with their praise.

[7] Yet I Myself explained to them such a phenomenon, and they accepted My explanation gratefully, but tested their powerful voices once more and received the same effect even without the hosanna.

[8] And they all believed then and said: “You are alone the true one; for the Templars would already have stoned us now if we had not believed that this very truly was spirits of the mountain and air!”

[9] But I said to the host that he should now look around at how all these many guests, about two hundred in number, should be cared for with a meal.

[10] But the host said: “Lord, what and how much I have, shall be brought out and given out; only I fear that it will hardly be enough for everyone!”

[11] But I said: “So go inside and have a look!”

[12] And the host went inside and looked and found all his larders full of bread, wine, milk, honey and fresh fish and another large number of the finest flour for rolls and other dishes.

[13] Then he came back again, beat himself on the breast and said: “Oh, that is now more than ever! I know exactly what was in my larders before; they were only filled sparingly for my household, and now they beam with the highest abundance! That was You again, oh Lord! Yes, now a thousand can be cooked for, not only for two hundred! But where to find so many cooks? The dear neighbors must today put their hands to

work already; for my people would not be finished before morning!”

[14] When the wives and children of the neighbor heard this, they hurried into the large kitchen and got to work, and so a great meal was ready in an hour.

[15] The meal was indeed ready now; but then a very different problem arose. The host now had far too few tables and benches, and his rooms were also too small for two hundred guests. To be brief, everything was too little for such an event. Therefore he came up to Me and asked Me for advice as to what he should do.

[16] I said: “Yes, My friend Barnabe, in natural ways there would not be much that can be done! If it were not so cool here on this height, then we could sit down here in the open air; but the evenings now become very cold and dark, and so in the open air it is no longer wise. Many peaceful sheep indeed have place in a sheepfold; but since you are lacking tables and benches, things are nevertheless somewhat difficult. Also the lighting will be somewhat sparse in your house! I know all that. But nonetheless we will find enough means through which we can all be very well accommodated. Look in your house to see how the tables and benches are, and then come and tell Me!”

[17] Then the host went into the house, looked at everything and came back full of amazement. I asked him how it all looked.

[18] And Barnabe answered again full of amazement: “Oh Lord, You All-merciful, only now I see very clearly that nothing is impossible for You! The rooms have been extended backwards by more than half, and there are tables and benches in abundance, and also there is no lack of the most beautiful lights. The meals already stand ready on all the tables and are waiting for us, and so I, a poor sinner, think that we should now go into the rooms and take the wonderful evening meal!”

[19] I said: “Yes, we shall do that now, and so follow Me everyone; for I have made a good harvest in you all!”

[20] Then I went forwards and everyone followed Me. In a few moments everyone was sitting in the best order at the tables.

[21] But before anyone put a bite into their mouths, the host rose and spoke: “Listen to me, all my dear neighbors! This meal is a true meal from God in paradise, which was lost through the fault of man. The great, holy God and Lord has brought it Himself. He sits, oh wonder of wonders, now physically in our midst and has prepared this true paradise meal Himself for us! This meal is therefore a highest blessed and holy one. But we are sinful people – and would now like to enjoy this meal as unworthy. Let us therefore all ask the Lord to forgive us our sins and then to consider us a little more worthy to enjoy this holy meal with Him! Rise and say with me: Oh Lord, You wonderful One! Forgive us our sins, so that we will be more worthy to sit with you at table!”

[22] At this I said: “I am a doctor and I come to heal the sick. But a sinner is also sick, and so you were also sick in soul and body. And I therefore sought you out and healed you fully, and you are therefore now no longer sinners; therefore sit down at the table very cheered, and eat and drink as your heart desires! Your words, My Barnabe, have given Me great joy, and you shall all have even more than now the magnificence of God! And now eat!”

[23] At this they all sat, thanked Me and began to eat and to drink with a true heart’s desire; and I and the disciples did the same. During the eating and drinking however little was spoken; only at the end of the meal all the neighboring guests rose, laid their hands on their chests and thanked Me loudly for this heavenly good meal. But when they had come to the end of their thanks, they wanted to go home; but I insisted to them that they stay another while and discuss a little the events of this Sabbath that had just passed.

66. ABOUT HUMILITY.

[1] Then one said from out of their midst: “Oh Master and Lord! Behold, if one in his mind is full of a thousand thoughts about You, about Your deeds and about Your teaching and one cannot reach clear rest by a long shot, then speaking is difficult, because one does not know at all where one should begin and where one should end! But in addition comes the fact that You Yourself are present here, who also surely knows each of our thoughts before it has ever popped up in us and is felt by us. What can we then say in Your personal presence and what can we discuss? Yes, if You want to say something else here, then we would indeed like to hear You, as long as You would like to speak; but with our speech it would look very poor!”

[2] I said: “Listen! Modesty is a good virtue, and one can only recommend it highly to man; but to be too modest is often unwise, because one only helps ones neighbor through a too great modesty to the over-estimation of his capabilities, however good, and gradually even to arrogance, which is not good, but on the contrary it is very bad. For Me that can indeed never be the case, but among others very easily.

[3] You see, the often too great modesty of the otherwise very honest people towards those who oppose them with particular talents and capabilities, and who therefore have too great amazement and honor made out of them kings and in the end the very most arrogant tyrants, as well as also the very most arrogant priesthood! Therefore you should also constantly find the golden middle in virtues such as humility, gentleness and modesty, otherwise you, even if you were free now, would form such people yourselves in time among you who would treat you all then with all harshness and you would then sigh under their pressure.

[4] I know indeed that My deeds and My words have taken away your courage to say anything in front of Me; but it is not so much that, as that you believe in your hearts that I am the One who from God through the mouth of the prophets was

promised firstly to the Jews and through them to all the people of the Earth.

[5] If you believe that very actively and observe My teaching in deed and My easy commandments, you will also take in My spirit and through the same do even greater things than what I have just done before you; for if you are children of one and the same Father in Heaven, you are also heirs of His perfection, to which you have been called. You can then also act and so as these disciples of Mine now do and can act, when it is necessary. If you now know this, then you can also speak before Me without fear and shyness like these disciples of Mine.

[6] For if such a thing was never possible, I would have certainly had no disciples with Me, who should also be as perfect as the Father in Heaven is perfect and in Me; for as a servant I certainly do not need any person, since I Myself can serve all people and I do at all times. But if I wanted to have beings who served Me, then I would only have to desire, and in an instant countless hosts of the most powerful angels would be at My disposal and would obey My signals. But from that you can draw the very non-deceptive conclusion that I only have taken disciples to Me so that they should learn everything from Me that I can do Myself, and that I have come to you for quite the same reason. Tell Me now whether you still do not dare to speak before Me now!"

67. THE METAPHOR OF THE PROPHETS

[1] The far neighbor said: "Oh Lord, we now trust ourselves to speak if we only knew what about! But in addition comes the fact, easily understandable in itself, that we all are now much too full of thoughts about what we have heard, seen and learnt today. But if I may ask something simply for myself, then that would be that You would tell us all or simply me alone what will happen to me one day after the certain death of this body.

[2] Will the pure soul keep its consciousness, or will it only awake again to consciousness after the resurrection of the flesh

announced by the prophets? On the day of judgment this general resurrection should happen; but when this day will come, is to the highest degree undetermined. At this moment of horror, the just are supposed to then receive their eternal reward before God in heaven and the sinners their eternal punishment in hell.

[3] Well, those are truly teachings that my mind and also my reason can never fully become friends with! How is that in truth to be understood, or will that happen literally?

[4] Truly, if all that will happen literally, then things look very bleak for humanity, and under such circumstances it would be a thousand times better if one had never been born and never become a person! How many thousand times a thousand people know nothing about our teaching, are deep Gentiles, and their innocent fate will then be eternal punishment in the most terrible fire of hell!

[5] Truly, if I observe God's wisdom, love and goodness correctly, such a final sentence for the people seems to me almost impossible! Oh Lord, You will certainly be able to give us a better explanation of this! But if things are so, then we people are the unhappiest creatures on the whole Earth!"

[6] Said I: "Yes, My dears, this issue is difficult to explain to you with few words for the moment; but I have explained all this to My disciples in the smallest detail, and they will explain it also to you.

[7] What the prophets wrote about it in their inner inspiration, they wrote down in parables which are pure correspondences of the naked truths hidden in them. Whoever understands the ancient science of correspondences will soon clearly see what the metaphors of the prophets mean.

[8] Since you have never heard of correspondences, you know only the crude, natural meaning of the Scriptures. There is, however, always in the metaphors of prophetic scripture a threefold meaning: First, the material-spiritual, second, the pure spiritual and, third, the pure heavenly meaning coming from the heart of God.

[9] The first influences the moral life of man in the sense that

he, as a natural man, thinks and acts in accordance with a right upbringing, meaning, that he does not remain grounded in matter but turns away from it and uses it only as a means through which he can penetrate more and more deeply and clearly into the pure spiritual. A man who has been instructed in these things and acts accordingly will soon find the correspondence between matter and Spirit. Having done this, he will enter from the spiritual into the heavenly or, rather, into the pure spiritual. From there it is easy to enter into the pure divine, heavenly. Only then will he see in their full clarity and fundamental meaning the revelations contained in the prophetic books.

[10] But whoever considers the purely material images in the Scriptures to be everything, proves that he himself is still purely matter, which is judged and must be, and that he keeps your judgment in his consciousness and in his feelings for all his earthly life and floats in the constant fear and terror of falling into that purely material state after the passing away of the body even with his soul, in which the Scriptures presents and describes in pictures the state of matter.

[11] But I say this to you and to all of you, that in the beyond everything is different from the way the metaphors of scripture depict and describe things.

[12] The words of Scripture are like the shell of an egg, inside which three things are hidden, namely the white and the yolk and in the middle of the yolk the reddish life coil, which carries the germ of life.

[13] But this shell must be everywhere in the material world, wherever anything is, so that the innermost Divine can never be defiled anywhere and by anyone. But because everywhere in all natural spiritual, heavenly and divine is hidden, which obviously proves the all-presence of the divine will, so there is also a relationship between everything that is in the world, in the spiritual kingdom, in heaven and finally even in God Himself.

[14] But My disciples, who now have knowledge about very

much, will show you all during My longer stay in your midst the details of this and also at some opportunities show that they are My disciples – except for one, who until now has still not understood very much because of his still worldly greedy heart. But the other eleven and the scribe Matthew have already become very competent, divinely wise men, and you will learn and experience very much from them; just listen to them!”

[15] At this Peter said: “Lord, Your divine witness indeed goes far beyond the witness of this world; but only we are not worthy of this at all!”

[16] Said I: “In the world there is no dignity amongst men except that they are in the image of God, and this is the reason why each man has to love and respect his fellowman. And if someone hears and believes My word and acts accordingly, he is worthy of My proper testimony, for whoever testifies to Me, to him I shall testify before My Father in the Heaven of all life. However, if I give a testimony to someone also before the world, it is not for the purpose of praising him before the world, but I merely indicate that the truth out of God is in Him. In this way you may well bear My testimony.”

68. THE GREEDINESS OF JUDAS ISCARIOT

[1] Then the disciples thanked Me all except for one, who was secretly rebuked by Thomas because of it.

[2] But the one (Judas Iscariot) said: “I thank Him in silence for everything that I have received; but you have received more according to His witness than I – therefore it is also quite right that you all thank the Lord for the more that you have received. You can already perform all sorts of miracles; I cannot manage even one, even if I still believe that it should be possible for me – and you are capable of almost everything! What I thus have not yet received, for that I cannot thank, but instead only ask for it. I have indeed very often prayed about it in silence, but until now except for food, drink and teaching I have received nothing and have therefore only that to thank for – but the gift of

performing miracles, certainly not! Understand me if you will!”

[3] Indeed he had said such things more silently, but he was heard very well by Me and by the other disciples.

[4] And I said to him: “You, Judas Iscariot, are quite right, that you do not thank Me for what you have not received fully like the other disciples. But when I sent you out before Me a few moons ago to prepare the people in Galilee for Me, then I gave you the power to perform miracles just like the others; but as a money-loving person you began to set up a positive business with it, and allowed yourself to be paid highly and dearly for the miracles you performed. Thereby in a few weeks you had received a great sum of gold and silver, on which your heart hung very much. But because your heart only hung so much to the greatest filth of the Earth and to the gift of miracles only for the sake of the filth – because this was the actual case with you, then for wise and good reasons such a gift has been taken away from you again, but not the teaching. Therefore you can also indeed give instruction about the arrival of the Kingdom of God on Earth to the people, if you desire; but if you do not, you can also let it be! But I think that if you are not against eating and drinking, you should also not be against working a little for yourself and for Me!”

[5] Judas Iscariot said quite taken aback: “Ah, I do that willingly in any case, but the brothers do not always allow me – I dislike quarrelling, and so I will be quiet again and say nothing!”

[6] Said I: “Yes, there you are right again, – except that the brothers do not try to prevent you from continuing your Sermon until you begin towards the end of it, to show mean intentions. Let that be alone in the future, and you will be able to preach unhindered. Why should you beg for alms from the listeners, when none of you has ever suffered want for one day while with Me? Therefore, do My bidding and you will act properly in everything and no one will ever interfere with your actions! – Have you understood Me well?”

[7] Judas Iscariot said: “Yes, Lord and Master, I will make an

effort to satisfy Your will! But now let me go out into the open air; for I have a real urge to go outdoors!

[8] At this he rose quickly and went out into the open. But he did this only because he felt found out and ashamed.

[9] The host asked Me how it could be that the disciple who had gone out was not yet as perfect as the others.

[10] I said: "Dear friend, that comes from his occasional egoism! He is a potter by profession and made a lot of money with it at the markets. But when he heard about Me, then he came to Me, listened to My words and saw My deeds. Then he asked to become My disciple. I allowed him this, and so he became My disciple. But he is still what he was, a merchant, and he considers money to be an indispensable thing for our earthly life; therefore he would like to only perform miracles forever and actually only for himself and be paid for it like the magicians. But since that can and may never go together with My miracles, he lost through his own fault the capability he already possessed and thus now constantly somewhat dissatisfied with everything secretly to himself. But otherwise he knows about everything and is a good speaker, and when he teaches anyone about Me and My mission from heaven, his words always have a good effect, and therefore he is one chosen apostle of My original seventy two disciples. Now you know completely who he is and what you have to expect from him."

[11] The host says: "Ah, then he is still very much to be respected, and I will discuss with him very often! But now I would indeed like to know what happened to the other sixty disciples! Could they not understand with sense and will in order to follow You, like these twelve, on all the ways and paths, in order to hear and to see very much which would certainly have been of the greatest use for them?"

[12] I said: "They have heard and seen as much that they know exactly what they have to do in order to achieve eternal life, and they do not need anything further for now. They did not want to follow Me always and everywhere because of their household situation, and so I released them for the meantime; but they will

come again and follow Me on all paths and ways – for they have accepted My word, live and act now accordingly, and so they now have a great desire to come to Me again. They are mainly Galileans like I and these twelve disciples of Mine. – Now you know also the fullest truth; but if you would like to know something else, then ask!”

69. THE ESSENES AND THEIR WONDERS

[1] The host said: “I would like indeed to ask You about something else; but You must not become angry with me about it!”

[2] I said: “Ask whatever you want!”

[3] The host said: “Well very good then! You see, when I was still a Levite in the temple, it once happened on a mission for the sake of owed tithes that I came across several Essenes! These were very friendly and told me with the greatest assurance of truth that in their temple, bigger than the one in Jerusalem, the greatest miracles were being performed.

[4] All the sick were being healed, even the dead were being brought back to life. They had even the elements and forces of all nature in their full control, and sun, moon and all the stars had to obey their will, and so man seems in and among them to be a true lord of nature, the way that once the original father Adam was, before he sinned. Even the trees, the grass, the stones, the water, the air and all creatures must speak with them and give them witness of the fullest truth, and if I could not believe such things, I should only go with them and convince myself of all that personally.

[5] Well, my business serving the temple had no particular hurry; for what one cannot perform in one week, one can also bring about in the third week quite comfortably without any problem. I had time for this and followed the very friendly invitation of both the Essenes. We came with the help of three quick-footed camels, which they both had with them, soon to the very place, because my business of collecting the tithes was

in any case not far from the Essene's place.

[6] I was introduced by the two to their leader, an extremely friendly man, who received me with much kindness and left nothing to be desired for me. His hospitality truly left nothing to be desired! I stayed there for eight days and convinced myself of everything that the two had said before, even in the fullest truth. Often I thought about it and would willingly have joined them; but I was not accepted because of my young age, which truly made me very sorry.

[7] Well, I would like to learn from You what You say about this institute. For their miracles are quite similar to Yours, so that I secretly was always of the opinion that You are perhaps also an Essene. For they also said to me that the Messiah of the world would come from among them. Clear this up for me more!"

[8] I said: "Do not let yourself be impressed by the Essenes; for their words are lies and their deeds are deception and their friendship is the purest hypocrisy! Among them the end justifies the means through which it is achieved; even if this is in itself so miserable and bad, it is made good and holy if only a good purpose is achieved for the people. They naturally do much earthly good for the people only for money; but the good is not good, because it is the purest fraud.

[9] For if a person got to the bottom of this in this life, which in this enlightened time is nothing impossible, he would then be doubly unhappy – once because he had been tricked in the worst way for much money, and secondly that he had to be silent about it so that an even worse evil would not befall him.

[10] For these so praised Essenes sought by all the parts of the world have a large number of spies everywhere, who go around in many countries under all sorts of human characters. Through these the main leaders and representatives of the great institute experience everything that is and happens somewhat special anywhere. And so it is not advisable at all to stand against them anywhere, because they would certainly find this out soon and take revenge on their opponents.

[11] So Barnabe, be quite satisfied; My disciples will tell you further about this. There is even one among My disciples who not long ago was a main Essene; he will describe to you their miracles the best, and you will then be very amazed at your previous blindness.

[12] But for now we will go out into the open air a little and cheer ourselves a little at the sight of the very star-filled sky today!”

[13] That suited everyone, and we rose from the benches and tables and were soon out in the open air.

70. VIEWING THE STARRY SKY

[1] Everyone was amazed at the splendor of the sky, and the host asked Me what these countless many great and small stars were. And I explained them it in the way that I had already explained at other similar moments; yes, here I did even more.

[2] After I had explained all the most necessary information for about two hours and thereby secretly the desire became active in their minds to convince themselves even deeper and clearer about the truth of what had been said, as far as possible, then I put them all, without them being able to guess what had happened to them, into the awakened purely spiritual state, and they now looked with illuminated glances in the highest degree towards the stars and could observe one after the other as if they were quite nearby.

[3] Suddenly there was a greatest cheering, which grew ever more violent, since I had left the company for a longer time in such spiritual awakening; but I called them all back again to the natural state, and none of them understood what had happened to them, that he had been able to see such unheard-of things in the stars.

[4] But I said to them: “Do not be too amazed by this! I have only opened your inner spiritual eye through My power of will, and so you were then also in a position to see these distant worlds as if you had been quite close; for any spatial distance is

as good as none for the spirit. But now think about it at home, and tomorrow we will discuss it some more! But for now head home to rest, and the rest and celebration of the Sabbath is thus ended!”

[5] At this they all thanked Me and then headed to their houses. Only the far neighbor remained with us through the short night. I also headed to rest with My disciples, and thus another Sabbath was brought to an end with sheer good deeds.

[6] The night passed quickly, and early in the morning most of the neighbors along with their wives and children were already assembled before the house of Barnabe, and the whole of Barnabe’s house was already full of activity in order to prepare a good breakfast.

[7] I came with My disciples soon out into the open air to those waiting, and Barnabe brought Me a very magnificent morning greeting, as well as to My disciples at the same time. Then they all did the same to the neighbors present here and rejoiced highly that they had Me in their midst, and they could still not wonder enough at yesterday’s view of the starry heaven.

[8] One, who had been placed in spirit on the surface of a distant planet, namely on Uranus, asked Me whether these many and very strong people that he had seen there very clearly, were already a type of blessed people. He at least had considered them to be so; only that had surprised him somewhat, that he had seen them working much more actively than even the most industrious people on the Earth. He had also seen many and very big buildings, and many which were just in the process of being built with great zeal. Now he wondered whether in the Kingdom of Heaven the blessed people also had to build their houses like the people here on this Earth.

[9] Then I said to him: “Partly as well. But the people you saw in that world are far from being spirits and can therefore not be blest, but they are for that world just as material as your material men are here in this world. However, there is a difference, namely, that only you earth-people are called to become children of God whereas, generally speaking, all men on all the

countless myriads of celestial globes do not have this calling, although they are not totally excluded from it. Yet there it takes far more to achieve it than on this earth which has been destined for it since the beginning.

[10] Indeed there was a very large Earth, which received light from this sun. It had the same destiny, but its people had known no limits, and it happened thus that a very great judgment came over them, as has already happened once to this Earth. That Earth was totally destroyed and obliterated, and with it all the people who had become extremely proud and full of vice.

[11] You can learn more about it from these disciples of Mine. Yet if you remain faithful to My teaching and active in it, your spirit, once it unites with your soul, will gradually reveal this to you as a whole and will lead you into the most wonderful truths.”

[12] Then everyone wondered again at My omniscience and thanked Me and praised and honored Me, that I had honored them with My visit.

[13] But now Elisa came very cheerfully, who at the preparation of the breakfast had taken part the most actively, and invited us to breakfast. But the neighbors excused themselves, since they had already taken one at home.

[14] But Barnabe said: “Now everything is the same! It has been prepared for everyone, just like yesterday’s evening meal, and they should only make themselves quite comfortable at the tables!”

[15] Then everyone went into the house again and the breakfast was taken cheerfully. After the meal that was taken, the disciples received much to do; for the neighbors began to ask them about the Essenes, and one word followed the other. And the asking and explaining lasted until evening, and no midday meal was taken, apart from some bread and wine. At this opportunity some disciples also performed some tests of their miraculous powers, at which the neighbors were highly amazed and became even keener to stick to the teaching heard even more exactly.

[16] But I was constantly busy with our Barnabe, at which opportunity he also made mention of the two miracles that I had performed as a twelve-year old boy in the temple, and that these two miracles had had indeed an enormous effect on him, but nonetheless he had remained with the opinion that I was from the school of the Essenes, about which he now saw the clearest opposite and recognized Me fully as what I then had presented Myself as in the temple. In short, the whole community along with Barnabe was now totally won, and we now had very great need to talk about various things, and so the evening also soon came, at which of course there was no lack of evening meal.

71. THE LORD LEAVES THE VILLAGE IN THE MOUNTAINS

[1] The next day we went to the distant neighbor and spent the whole day there as well as also the whole night. Here it came to pass that I, visible to all, allowed Myself to be served by the angels of heaven and also the other guests. Then there was already no end to the amazement and the inhabitants felt as if they were in heaven. They also discussed with the pure spirits of heaven and praised their great wisdom and their great power; for in that night there were many miracles performed, and indeed to the benefit of these very upright mountain dwellers.

[2] Among the many miracles there was also that the distant neighbor received a totally new and very purposeful house and also other things in abundance and food and wines of the best sort. Also a large number of useful animals were given to the many inhabitants and their gardens were laid the best, also their many houses were set up very well and equipped with farm buildings, each according to his own need. There is no further mention needed that these people positively oozed sheer wonder and gratitude at this.

[3] In the morning this night scene ended and all the neighbors turned back to their houses at My side, overjoyed, extremely encouraged and filled with the highest gratitude, and everyone

observed their much improved houses and gardens and fields full of the most blessed wonder. But at all this they still could not tear themselves away from Me, and I soon had to be their guest in one house and then in another along with the disciples, where there was always much spoken about all sorts of world situations.

[4] And so these poorest people were doubly helped, namely physically and morally. But when after the time had passed I began to speak about the fact that I would travel on from there very soon and go to Jerusalem for a feast, they all became very sad and Barnabe asked Me how it could then be possible for Me to go to that highly demoralized, godless city.

[5] Then I said: "Friend, where there are the most sick, there a doctor is also the most needed!"

[6] But I remained there several days more at much pleading and taught them about many good and useful things like My disciples, who did not agree much that I should go to Jerusalem for this autumn celebration.

[7] But I said to them: "It is the will of the Father's thus, and so it can never be otherwise!"

[8] When they heard such, they agreed and had nothing more to say.

[9] It was on the eve of the Sabbath when we headed on our way. For we wanted to arrive in Jerusalem on the Sabbath when the feast began, and so we had to already leave our rest-place of many weeks on the pre-Sabbath in order to be in Jerusalem in the morning; for it was a good day's journey there.

[10] After breakfast I blessed the village and its inhabitants and, accompanied by everyone I headed through the new way which before no one had walked. At the exit of the grotto I sent the accompanying villagers back and reminded them once again to have full faith in Me and love for God. I also told them that they should never sway in their faith, for then I would come back to them transformed in a few years and share with them the power of My spirit. They all thanked Me for it and implored Me not to forget them when far from here.

[11] But I said: “My dear friends! I cannot forget anything; that happens only to men. Whoever does not forget Me, I also will not forget them eternally. Therefore remain faithful to Me, as long as you live in the flesh, and I will also give you, as I have assured you all many times and even shown you, the never-ending eternal life in My kingdom. Amen!”

[12] At this I quickly began the journey, where the companions watched us for a good hour and sent their greetings and good wishes after us.

[13] At this they headed back, full of the best intentions and the best will; but at the same time they decided that they had now been provided for with all things and no longer had the need to go to Nahim for salt, and to block up this entrance and exit so that they could never be found again by anyone. And what they decided to do they carried out exactly with unified power on this Sabbath eve and were thus cut off entirely from the entire world and led a strict life exactly according to My teaching.

72. THE LORD AND THE PRIESTS OF THE TEMPLE

[1] But on this day I moved with My disciples to the area around Jerusalem, where we took our night’s rest in an inn that was well-known to Me and the disciples. The innkeeper was overjoyed to see us and told us much about the current terrible business in Jerusalem, and had a very good evening meal prepared for us.

[2] But I said to him: “Just come up to the Temple tomorrow and there you will see what I will do to the Pharisees! Tomorrow they shall learn exactly and without reservation who they are dealing with in Me!”

[3] Our innkeeper was very happy with this and again brought us more than enough bread and wine. He already heard much about Me, but even he did not yet know who I actually am, although My disciples gave him several hints, which he accepted well. Soon afterward we headed to bed.

[4] On the morning of the Sabbath we went up to Jerusalem. Why do I say 'up'? Because the great city, and above all the Temple, lay on quite an extended, rocky mountain crest, and the Temple with its wide porticoes, curtain walls and high gardens was located almost on the highest peak. It goes without saying that the innkeeper, whose house lay in a valley, accompanied us.

[5] When we came into the vicinity of the Temple, we firstly had to pass the pool of Bethesda (Vedes da = he gives resurrection and healing), which was situated beside the Temple's sheep stable and was surrounded by five porticoes. (John 5:2) Many disabled people, such as the blind, the lame, the paralyzed and other invalids afflicted by all sorts of other illnesses always lay in these porticoes and waited for the moving of the waters. According to a very old saga since the days of Melchizedek and according to the firm belief particularly of the poor people, an angel came down from heaven from time to time and stirred up the waters. However the people did not see the angel and concluded his presence only from the strange movement of the water.

[6] The educated Pharisees indeed did not believe in the descent of the angel themselves, but instead considered the pool only to be a special healing spring, just as the Greeks and Romans did; but they nonetheless knew how to keep the people true to the pious old belief, to their own advantage.

[7] But whenever the waters moved – which was the case approximately one or two times a week – it truly had such an extraordinary power of healing that any person, whatever plague he was afflicted with, was healed, if he had the luck to be the first to go into the water. It goes without saying that here also only the rich and wealthy invalids had this advantage, and that the poor, because they could not pay anything, often waited there in vain for many years until a somewhat more compassionate steward dipped such a poor person into the water first, at which he then also was healed.

[8] The innkeeper accompanying us balked greatly at this and declared this practice to be a highly sordid and unjust affair. He

also showed Me a very old, poor person, who had already been waiting there for a healing for thirty-eight years; but never had it occurred to any of the dirty stewards to allow him after so many years to finally step into the moving waters first.

[9] Obviously this annoyed Me very much, and I said to the innkeeper: “Although today is a Sabbath, this man shall nonetheless be immediately helped!”

[10] Since I already knew it Myself, and had also heard from the innkeeper what the man’s situation was, I immediately stepped up to him and said: “Do you want to get well?”

[11] The invalid replied with a sad expression: “Good Lord! I have no one to put me into the pool first when the water is stirred up, and if I go by myself, another who is favored steps down into the water before me. How can I possibly become well again?”

[12] At this I said: “So get up, take up your bed and go back to where you came from!”

[13] And immediately the paralyzed man became well, lifted up his small bed and, as was the custom, went to a priest as a healed person, and on a Sabbath at that, on which the waters, according to a long experience, almost never moved. Thus it was immediately striking to the Jews that this man had become well on a Sabbath.

[14] They (the Jews), however, would not have said too much about the healing; but since he was carrying his bed on a Sabbath, it already was a great transgression for them, and they said: “Today is the Sabbath, and it is not right to carry a bed!”

[15] But he (the healed man) answered them: “Listen! The man who made me well also said to me: Pick up your bed and walk! But He who has such power and He who did such a good deed for me, I will obey him even on this Sabbath! For no one has done such a good deed for me for a whole thirty eight years like that man! Why then should I not obey him even on a Sabbath?!”

[16] Then the Jews asked him: “Who then is that man who said to you today on a Sabbath: Take up your bed and walk?!”

[17] But the healed man being asked did not know who I was

and what name I went by. Nor could he point after Me with his finger, since I left the place quickly because of the many people who were gathered there.

73. THE LORD TESTIFIES OF HIMSELF AND HIS MISSION AS MESSIAH

[1] After about an hour, I went with the disciples into the Temple, after we had first met the family of Lazarus of Bethany, whom I had known since My twelfth year and with whom I made a habit of visiting annually on our pilgrimage to Jerusalem, and discussed many a thing about the direction of My ministry. The family as well as our familiar innkeeper accompanied us into the Temple, and when we came into the Temple, I found the man who had been healed, and after seeing Me he pushed his way forward to Me, and once again began to praise and to thank Me.

[2] I said to him: “Now that you are healed, see to it that you sin no more in future, so that nothing worse will come over you!”

[3] He affirmed this and learned at this opportunity My name, which was very easy, since many knew Me from previous times. Then the man left us and went to the strict Temple Jews and informed them that it was Me, Jesus, who had healed him.

[4] Immediately these Temple Jews became angered and began, following Me, to press forward towards Me in order to seize Me straight away and to kill Me, because I had done such – and on top of it even on a great Sabbath!

[5] The innkeeper spied the fierce motions of the Jews who he hated above all else and advised Me to get away as quickly as possible, otherwise something evil could easily befall Me.

[6] But I comforted him and said: “Do not be afraid; for they will not be able to do anything to Me before I do not want it to happen Myself! But as soon as they begin to ask Me, I will then tell them straight away who I am, and then you will see their anger, which however no one needs to fear now!”

[7] While I had been saying this privately to the innkeeper, the

angered Jews came to Me and attacked Me, saying: “Why did you do such a thing on a high Sabbath and desecrated it before all the people? Could you not have done that tomorrow and the invalid would still have been helped soon enough, and the high Sabbath would not have been desecrated?!”

[8] I then looked at the angered Jews very seriously and said very simply to them: “My Father (in heaven) is working until now, and I Myself am working also!”

[9] Then the Temple Jews became even angrier and sought to seize Me and kill Me immediately; for they shouted to the people: “It is not enough that he has desecrated the high Sabbath, but he also blasphemes against God by calling Him his Father and making himself equal to Him! Therefore seize him and strangle him immediately!”

[10] Then a real commotion arose in the Temple, and some got ready to seize Me. But I got excited and commanded silence.

[11] Immediately everything became quiet, and I said to the angered Jews: “Truly, truly, I tell you: I as the Son can do nothing out of Myself – except for only what I see the Father is doing! Thus whatever My Father is doing, I do the same!”

[12] As I was saying this, there was the greatest silence and the angered Jews were silent; for I wanted it to be so.

[13] And therefore I spoke further and said: “Truly, truly, whoever hears My word and believes truly in Him who sent Me to you, the people of this earth, has eternal life and in his soul never comes into any judgment, which is the death of matter, but instead he has passed out of death into true, eternal life through such serious and living faith!”

[14] And again I say to you all: Truly, truly, the hour is coming and now is already here, when the dead in body and soul will hear the voice of the Son of God, and those who hear it in faith will also live eternally, for as the Father has life in Himself, since eternity He also has given to the Son to have life in Himself. He has also given Him the power to execute judgment over all men, because the eternal Son of God is now for this time also a Son of Man.”

74. THE LORD EXPLAINS THE MEANING OF HIS ACTIONS

[1] Here many raised their eyebrows and began to wonder very much about these words of Mine. Some believed that it was a sin, like there was never one before.

[2] But others said: “No, truly, there must be something to it; for no man has ever said such things before!”

[3] But I said to them: “For the hour is coming in which everyone, even those who are in the graves (here were meant the Gentiles, which the Jews did not understand), shall hear My voice and will go forth, those who did good deeds accordingly, to a true resurrection of life – but those who have committed evil, to a resurrection of judgment, which is the true death of the soul.”

[4] Then some again began to grumble, and others said: “The man has gone too far and now is really beginning to drive! He speaks about himself as if he and God were completely one!? Who has ever heard such a thing?!”

[5] But I said: “You are very much mistaken, if you judge Me thus; for I as a man can do nothing of Myself. I hear however always the voice of the Father in Me, and as I hear it, I act, speak and judge, and My judgment is then just, because I do not seek My own human will, but fulfill only the will of My Father, who sent Me into this world. If I as a human bear witness of Myself, My testimony would not be true; but it is Another, whom you do not know and have never known, who bears witness of Me through My deeds which are already widely known, and thus I know only too well that the testimony which He has always borne and bears of Me is true.

[6] You sent out to John the Baptist and saw that he bore witness of the truth. But I, as you all see, receive no witness from any man; for I bear witness of the Father, and I do that so that you may all truly be saved. Why should such not please you then?”

[7] Then some said: “If John bore witness of the truth according

to your words, then his witness was good and sufficient; what good should your strange testimony do to us?! For according to John's witness we can in any case become blessed."

[8] I said: "John was indeed a burning and brightly shining light; but you all went out, because you only wanted to rejoice a little in his light. But I have a greater witness for Myself than that of John; for the works that My Father has given Me to accomplish, so that only I alone complete them, the very works that I alone do before all the eyes of the world, bear witness in all truth that the Father has sent Me to you all as His son.

[9] And this very Father who has now sent Me to you all, has a long time already borne witness of Me through the mouth of the prophets, although none of you have ever heard His voice and seen His form. You have indeed heard His word from the Scriptures of the prophets; but you do not have it in you, because you do not believe Him whom He has sent to you all.

[10] Look it up in the Scriptures yourself, of which you believe that your eternal life is in it! And see, it is exactly the scriptures that bear witness of Me a hundred and a thousand fold!

[11] "What do you have against Me? Is it then not right that I come to you without any external reputation in order not to make you fainthearted and weak-spirited and very fearful?! Did Elijah, when he received a prophecy about My coming in his spirit, that is, spiritually, see Jehovah passing by in the winds of the storm or in the fire when he was hidden in the cave? No, Jehovah passed by in a soft breeze! And see, that is now here before your eyes! Why do you not want to believe it? Do not My works, which I already have performed before thousands and thousands of witnesses, bear the most truthful testimony of it? Did ever someone in the world performed such deeds?"

75. THE STUBBORNNESS OF THE TEMPLE JEWS

[1] A few Jews said: “Your deeds are indeed very extraordinary, but you yourself do not have the slightest prestige for this, and in addition the Essenes perform the same things, although they are our enemies, but nonetheless they tell to the Jews that the Messiah will come from among them.”

[2] I said: “Oh, I know you all only too well! You have not just discovered this, instead you have known for a long time how the Essenes perform their miracles, and justly so, also have become worked up about it, and have even shown the Essenes’ tricks to the people many times with much success; since such arts and tricks you know just as well as the Essenes, and the prestige of My person is not really that important to you. Thus, this is not at all the reason of you for not wanting to recognize or accept Me as what I am in all truth – but instead you quite simply do not want to come to Me, to receive the eternal life from Me and through Me.

[3] I of course do not accept any honor from the people for the sake of any greater and external prestige, for they forever not could give Me a greater honor than already resides in Me; but I know you from a totally different side! Because of your haughtiness, your world- and self-love, the love for God is for a long time already not in you anymore, and therefore you do not accept Me!”

[4] Said again some of the Jews: “These are of course quite nice and clever words, but by a far cry they are no proof that you are suddenly the promised Messiah! You can, what we perhaps can accept, be a seer in His name, although it is written that no prophet will rise out of Galilee; but there can be of course no talk that you might be the Messiah! Are we right or not?”

[5] I said: “Not at all; but I will tell you in all truth how things stand! And thus listen: I did not come to you as a prophet in the name of the coming Messiah, but instead as the promised Messiah Himself in the name of My Father, with whom I am fully one, of which the works and deeds that I perform bear the

most truthful witness, and you still do not accept Me! But if another person comes with great pomp in his own highly selfish name, you will surely accept him without a second thought! But how can you believe Me, since you all take glory from one another and let yourselves be honored by all the world, but have never sought the modest glory which is from God and also now you do not seek it!”

[6] The Jews said: “Alright then – but you are saying quite openly that the all-powerful God is your father! If we then are wrong in that we do not believe you, then lay a charge about us with your father, and it will soon show what will happen to us because of it!”

[7] I said: “Oh, do not think that I will impeach you before the Father! There is another who will impeach you, and that is Moses, who you are hoping will come again with Elijah. And he has indeed come, but was recognized by you just as little as now I Myself. (N.B.: Moses’ spirit was in Zachariah, and Elijah’s spirit in John.)

[8] If you in your worldly mind had ever believed in Moses, you would also believe Me; for Moses bore witness of Me. But since you have never believed his Scriptures, how can you now believe My words?!”

[9] The Jews said: “How can you say that we, who sit on his throne, have not believed Moses?”

[10] I said: “Whatever a man should believe, he must first know, but I say to you that you have only become priests for the sake of money and since your childhood you have not found it worthwhile to read Moses’ Scriptures. And why should you; since things always went very well for you even without such an effort! Do you know who were your Moses and your prophets at all times? I tell you: It was your stomach!”

[11] Then the Jewish priests pulled somewhat puzzled faces, and one of them said: “Are the Scriptures not read to us every week at the specified time of day?! We possess only five samples and the original Scriptures, which as a sacred object no one but the High Priest may touch without being punished by

death. How can you say then, that we do not know what Moses and the prophets have written down?! Of course we cannot read them ourselves, but we hear them all the time whenever they are read out!”

[12] I said: “You indeed hear with your ears, if you with your full stomachs do not fall asleep during the reading; but you have never listened to them with your hearts, because this is always spread over the whole world with its desires. You obeyed the Commandments in any case only for appearance’s sake before the eyes of the world, because you go about in priestly clothing; but for yourself you disregard it! I say this to you because I know you better than anyone in the world.”

[13] Hereupon many of the people who had heard this too, began to taunt these Jewish priests quite severely and grumbled about them, and they immediately retreated to their chambers. But I likewise went out of the Temple with My people and headed with My disciples and the innkeeper to take up the invitation from Lazarus, towards Bethany, which was an area about 15 fields’ journey (according to today’s measurements almost 7 quarter hours (1 $\frac{3}{4}$ hour) of leisurely walking) away from Jerusalem. It goes without saying that we were received extremely well there.

76. THE PHARISEES IN BETHANY

[1] This time, however, I could not stay there very long, since too many respected Jews used to come from Jerusalem, and among them also those who did not believe in Me. I simply accepted the friendly hospitality for three days, but did not teach anything and also did nothing because of the unbelieving Jews.

[2] Indeed several came up to Me and wanted to ask Me about many a thing, but I said to them quite simply: “This is no place and no time for it! But what you need to know I have said to you all in the Temple, and for the moment you do not need anything more!”

[3] At this I turned My back on them and went out into the open

air with Lazarus and the innkeeper, where we spoke much about the mischief of the Templers and about their behavior with the people, and the innkeeper, who had become quite believing, could not praise Me enough that I had told the purest truth into the faces of these Temple hypocrites so frankly. Even Lazarus, who for a long time already knew who I really was, was also extremely happy at this.

[4] As we were walking around in the open air in various discussions, young John, My favorite, came to us and said: “Lord, what should we do now? The Jews that You got rid of so well before in the house, and whom You turned Your back upon so quickly, are now very disgruntled about it, swore revenge and are saying: Oh, wait, we will soon drive out your proud Messiah! We tried to pacify them, but that only made it worse, and they threatened to immediately send to Jerusalem for guards!”

[5] I said: “Go there and tell them that My time, about which I have often prophesied to you all in Galilee, has not yet come; therefore they may fetch the guards at any time and get to know the power and glory of the Son of God even more at such an occasion! Go and tell them that!”

[6] Full of joy, John walked to the proud and jaunty Jews, and told them that word for word. But these people seethed with rage and cried out (the Jews): “We will see how far the power of this Nazarene reaches!”

[7] At this around twenty of them hurried out the door in order to fetch the guards from Jerusalem.

[8] But I did not want such a thing to happen to the friendly house of Lazarus; therefore I only allowed the bullies to hurry exactly one hundred steps from the house and then the limbs of their feet froze on the spot. They now made every effort to get away from the place; but such a thing was of course the purest impossibility against My will. They then began to scream and to howl and to call for help. But the better people, who had already tended towards My side in the Temple, noticed this, went over and asked them why they had now stopped and were crying for

help so pitifully.

[9] The bewitched people called out, gnashing their teeth: “Listen, we are stuck to the spot on which we stand, and our legs have suddenly become as firm as iron! What evil spirit has done this to us? Oh, help us out of this very most pitiful affliction!”

[10] But the good people said: “You have chastised the man, who today healed a sick on the Sabbath, a desecrator of the Sabbath and blasphemer, which he did not deserve! Did you not become a thousand times greater blasphemers, when, because of your evil arrogance, you as priests even wanted to fetch the guards, so that they would lay hands on this innocent man and thus bring the most honorable house of Lazarus into disrepute?! We citizens and not priests of Jerusalem however say it now to you bad priests: Truly God’s punishment has clearly come to you! Only now we believe firmly that the eminent Galilean is what he said about himself only too truly today in the Temple! Only He alone, as the Son of Him who punished you here, can help you, and otherwise no one else in the whole world! Ask Him and turn at last to the good and true, otherwise you could remain here like Lot’s wife until judgment day!”

[11] This address worked, and the mesmerized people cried: “So bring him here, and we will do whatever he demands of us!”

[12] Then the citizens went back again into Lazarus’ house, came to Me and quickly told Me the whole incident.

[13] But I said to them: “These people who wanted to fetch the guards from the city for My sake shall now stand guard themselves for a while, and in the future their intentions will subside to further indulge their rigid arrogance in such a way for a second time! We will now take a strengthening meal before the setting of the sun and only then see what can happen to those mesmerized by God. For man should also eat on the Sabbath if he is hungry, and not only after the setting of the sun; for what has the sun got to do with the Sabbath and what has the foolish Sabbath of the Jews got to do with the sun?! Is then the

sun better and more respectable on a Sabbath than on any other day, when every day is a day of the Lord, not only the Sabbath alone?! So let us go to the tables and enjoy ourselves!”

[14] Lazarus and his two sisters were quite beside themselves with joy at this, and immediately dished up generously, and we began to eat and to drink, and were full of good things at that.

[15] Only after a few hours, when we had all eaten well, did I say to Lazarus: “Brother, only now let us go to those mesmerized and see what is to be done with them! Truly, if they show even the slightest resistance they shall stand there until sunrise tomorrow and then learn to accept that the Son of God does not need man to respect and bear witness of Him! And so let us then go over to them!”

[16] We stood up from the tables and went to them.

77. THE CONFESSION OF THE PHARISEES

[1] When they saw Me coming, they immediately began to shout (the mesmerized): “Lord, help us out of our miraculous affliction, and we will believe in your name as well as in your divine mission! We have sinned before God, in that we wanted to lay hands on His hallowed One. We admit openly that we have sinned in our great blindness; therefore release us, oh Lord, from this torture!”

[2] I said: “Your words indeed sound good; but in your hearts it sounds differently!”

[3] Then the mesmerized asked: “How does it sound then in our hearts?”

[4] I said: “If you profess your faith in truth, you shall be helped, and indeed immediately after the open and truthful confession; but if you deny it, you shall stand here till morning!”

[5] One said: “But how can we know what any of us thinks independently?”

[6] I said: “There is no difference in your thoughts! Speak therefore if you want to!”

[7] Here one of them began to speak and said: “Lord, you know that out of cleverness one must often speak very differently in this world than one thinks! For one can speak like this and that, and the thoughts are nonetheless hidden and, as they say, toll free; but if you read the thoughts in our hearts, then there is certainly nothing left for us to do than to speak exactly according to our thoughts. You will surely forgive us for considering you in our thoughts to be only an exceptional magician and also to have produced the rudest curses against you, because we thought that you had done such a thing to us; for once, about ten years ago, we indeed saw an Indian magician in Damascus who froze not only people but also even animals to the ground. Well, after so many experiences that we have already lived through in our lives, it is truly difficult to distinguish a genuine miracle from a false one, and you must therefore hold it to our credit a little if we, for various reasons, do not recognize you immediately as what you presented yourself to us to be in the Temple.

[8] In addition it says in the Scriptures that one shall believe in only one God and not have any other foreign gods besides Him. But you present yourself to us as a true God equal to the old gods, since you said openly that you are His Son and have exactly the same power as He, and judgment on top of that. Who can automatically believe you – in appearance only a person, and from Galilee at that, where in any case more gentiles live than Jews – such fine words, that you are really who you present yourself to be?! We could not do that either despite your competent sign, which you performed even today on a celebratory Sabbath, which had to throw your supposed divinity even more into suspicion. Now of course, quite another light has risen in us, and will even shine brighter for us if you will now hopefully release us from this great torture. We beg you to do this!”

[9] At this I said: “Then you are free!”

[10] In that moment they became free and could walk again and they thanked Me.

[11] But I said to them: “You are now free; but this I say unto you and to everyone: that not even a word will be spoken to anyone of what has happened here! For I perform signs that everyone may see and know, but also those which are suitable only for a few people, and these must remain for the meantime in silence from the general public. I know the important reason why. But you may not go back to Jerusalem today; for I want to discuss many other things with you today.

[12] For He who first gave Moses the Commandments on Sinai under thunder and lightning and whose spirit floated over the waters before Adam, He stands before you in this unostentatious person. You may believe it now or not, but what follows will give you light! Let us now go home and you twenty, who are still fasting, will first take a strengthening meal!”

[13] At this everyone was silent and did not dare to exchange a word with one another.

[14] But when we came into Lazarus’ house, Peter said to Me: “Lord, You have not yet told us, Your constant disciples, all this!”

[15] I said: “I told you it tangibly enough many times; but your comprehension was until now always too weak and will surely remain so for some time! But now busy yourselves with something else; I still have many a thing to discuss with the Jews!”

[16] The disciples were satisfied with this and went outside.

[17] But the meals for the twenty already stood on the table, only the sun had not yet gone down; thus they did not dare to touch anything yet and often looked at the sun to see whether it would soon go down.

[18] But I said to them: “Listen! Who is greater: the sun, the Sabbath or I, who am the Lord of both in My spirit and have been so since all eternity?”

[19] Then they said: “Yes, if you are seriously what you presented yourself to us to be, then you are certainly higher than the sun and the Sabbath!”

[20] I said: “Sit down and eat and drink cheerfully! Once it was

said: No one can see God and keep his life; for God is an all-consuming fire. But now you can see God and eat and drink and still reap eternal life!”

[21] Then they said: “That would all be fine if only there was no law of Moses!”

[22] I said: “Wherever I am, there is also Moses and all the other prophets; therefore do what the Lord desires!”

[23] Then finally everyone sat down at the tables and ate and drank again before the going down of the sun. And when they had eaten and drunk, I led them all up to a small hill behind Lazarus’ house where we discussed many a thing, which the next events will display.

78. THE LORD WITH HIS DISCIPLES ON A HILL

[1] When we had all gathered on the hill which, as has been said, was behind Lazarus’ house and had a beautiful plateau at its top and was well covered with many benches, we sat down under the bright night sky of a full moon; and although we were indeed about 55 heads in all and yet had more than enough space, nonetheless some Jews began to exchange words about the fact that the seats had not been allocated fully according to the order of rank.

[2] Lazarus however noticed this and said: “My friends! After everything that we have heard, seen and learnt, the very first rank among us is deserved only by the One among us, and He has sought out the very worst place of all! How can we then be so rank-seeking, since we as basically only pure mortal men are nothing before Him?!”

[3] This speech of Lazarus’ as the generally respected man of the house had a good effect and removed the annoying and fully useless exchanges of words.

[4] Once everything had more or less been brought to order, I said: “First of all I command you to keep all that you will now hear and see strictly to yourselves forever, so that thereby no one shall be coerced – either in his will or in his conscience to

believe in Me and My mission, but alone by way of the new teaching intended for that purpose and by way of the signs chosen for it by My wisdom.

[5] Any inner, moral coercion is already in itself a judgment. For, anything a man does not accept and do of his freest will and out of his very own cognition and conviction does not give him life but brings about his judgment. If man is to become quite good and full of the true, spiritual life, he must not be coerced by anything else but his own, quite free and firm will.

[6] Neither law nor reward or punishment must influence him in any way, but only his free belief, his inner conviction and his pure cognition, and only then the obedience of his outer man and his free will, which must stem from the pure love for God and for all that is good and true.

[7] I tell you as the greatest truth, full of light: I could just as easily – and actually even more easily – have come down to earth in the form of a man of giant size, accompanied by countless hosts of angels and under fire, lightning, thunder and storm and proclaim to you the new word of grace in a thunderous, mountain-shattering voice. Surely, none of you could then have had the least doubt, for the greatest terror and fear would have instantly gripped you, so much so that you would have been incapable of even the simplest thought. Would that have benefited anyone in his inner true liberation? Oh, by no means! This would have meant a judgment for every human soul and an imprisonment of all hearts which would have turned them into the hardest rocks.

[8] Behold, this is why, quite unnoticed, I came into this world in this lowliness, just as I had announced Myself through the mouth of the prophets, so that no man's heart should be imprisoned but that man should lovingly recognize Me solely through the blissful power of the truth of My words and precepts and then freely change his life accordingly.

[9] My signs are only meant as a confirmation of the fact that I really am the One as Whom I present Myself to the people. Therefore, I warn you again not to tell anyone about the things

you will hear and see during this night, so that no human heart's understanding might be imprisoned! Nor shall you allow yourselves to be imprisoned in your hearts, but you shall only be guided by My word and its truth.

[10] For, if you spontaneously denounce My signs and freely act according to the truth of My words, you still have eternal life and its fullest freedom within you. However, if you are only guided by My signs, not heeding the truth of My words, you are imprisoned and under judgment and are nothing but merely human machines without an inner, true spiritual life and therefore dead, just as a stone is dead.

[11] I, as the sole Lord and Master of all life and being, have told you this in advance so that you can act accordingly in your heart. Heed these words and you will live.”

[12] This speech of Mine shocked everyone deeply, and therefore many began to fear everything that would now happen.

[13] But I said to them: “Yes, My dear children, if you are now already worried and are beginning to be overcome by all sorts of fears, then I will not be able to do much at all before your eyes!”

[14] Lazarus said: “Oh Lord, I am not worried and neither are Your disciples! But whoever is now worried should simply be allowed to worry – it will do him no harm!”

[15] I said: “Well then, let us hear and see!”

79. MOSES AND ELIJAH APPEAR AND ACCUSE THE TEMPLE JEWS

[1] Hereupon I turned to the Jews and said: “You did not want to believe that Moses and Elias had recently been here before Me. Therefore, they shall, recognizable to you, appear here and tell you what kind of people you are.”

[2] In an instant the two prophets stood in our midst bending their knees deeply before Me.

[3] And Elias said in a loud voice: “Before You and Your name all knees and hearts in heaven, on earth and below the earth

must bow low!”

[4] Thereupon Moses said to the Jews: “You blasphemers in the temple of Solomon, you children of the serpent, what devil has begotten you for you to say that Abraham is your father and you are sitting on my – and Aaron’s – chair? Having set yourselves up on it without in the least being called to it in order to proclaim to the peoples the law given to me by God, how can you fail to recognize the Most Sublime Who on Sinai gave me the law on two stone tablets?”

[5] You said that I and brother Elias ought to have come earlier, – and behold, we were both there! Who of you recognized us and believed in us? And did you not do to us exactly what you did nearly to all the prophets and saints of the Lord? What, then, does it mean that you great hypocrites bow down before my name whilst persecuting and finally killing me between the altar and the Holy of Holies? Do speak and give answer!”

[6] Said one in a trembling voice: “O great prophet, he who – who was – killed, his name was only Zachariah.”

[7] Said Moses: “You villain who are now old in the body were an eye and ear witness to the things I said to the congregation of priests when I came back from the Holy of Holies! Behold, these were my words: ‘Listen, brothers, the Lord God in His great grace and mercy has opened my innermost so that the spirit of Moses entered into me. Now my soul and the spirit of Moses are one man, standing before you, just as he once stood before Pharaoh and on Sinai before God. I was the first to establish this chair and sit on it at God’s bidding, -and now I am sitting on it as the last one thus told by God; for henceforth only the Lord Who, miraculously, has already taken on the flesh of men, will do with this chair according to His unfathomable counsel!’ You flew into a rage because of this my truest prophecy, pulled me down from the chair and killed my body. Is not this what happened?”

[8] Said another, likewise old Jew, even more meekly: “Yes, so it was, truly, but – who could have believed such a thing?”

[9] Said Moses: “Why, then, did a few pious people believe it

that you, because of it, banished from the temple to faraway lands among the heathens, some of whom are still in the flesh and able to testify against you?"

[10] Said again another old Jew: "Yes, this may be true, they must have had a special vision for it; but we have never had a vision!"

[11] Said Moses: "Oh, you talk dishonestly and deceive yourself! For this was told in spirit to everyone, down to the least servant of the temple, seven times successively, clearly and intelligibly in prophetic dreams, and you all were interpreting them amongst you for weeks, while I was silent. How can you now say that you had not had a vision for it?"

[12] Replied again the same Jew: "Well – was the dream also a vision? There you see, there you see. Well – who would at that time have thought anything of the kind?"

[13] Said Moses: "O you worldly-wise foxes, you knew quite well from many examples in the Scriptures what prophetic dreams mean! For instance, Jacob's dream, Joseph's dreams, the dream of Pharaoh and many more have surely whispered into your ears what your seven visions signified. However, your worldliness, priestly pride, your inclination towards a life of pleasure, your exceeding idleness and harlotry of every kind and description blinded and stupefied you. Thus, you were afraid of losing all your pleasant advantages in life on account of this my prophecy and, instead of heeding God's will, have done everything to defy Him and have been to this hour rebels against God. How do you worms of the dust like this absolutely true story?"

[14] Behold, the Glorious One, the Most High Whose face I, Moses, cannot ever be worthy to see, told you Himself in the temple: 'Not I, but Moses who is your hope will accuse you before the Father!' Look, not many days have passed since then and the prophecy of the Supreme Lord is already being fulfilled and I, Moses, in the name of the Lord your chief prophet, am now accusing you before His holy countenance of all the atrocities of which you have become guilty! What can you say

for your justification?”

[15] At this point the Jews, driven into a corner and full of fear and terror, become speechless and can only stammer, unable to utter an intelligible word.

[16] Only a younger Jew among them said in a trembling voice: “My Lord God, is the most terrifying Last Judgment already beginning today?”

[17] Said Moses: “My accusation is at all times in my hand, but the wrath and revenge is in the hand of the Lord Almighty. Your Judgment Day has already come much nearer to its final aim, but everything depends now only on the Lord. Now speak up how you understand all this.”

[18] Said an old Jew, his teeth chattering with fear: “O you great prophet Moses, do tell us whether we will go to hell and be lost for good, and whether everyone has his own Judgment Day.”

[19] Said Moses: “As far as hell is concerned you need not, with your present way of living, ask whether you will go there. Your present way of thinking and your conduct have for a long time been of such a nature that you actually were in hell, and you have been doing everything that is fitting for hell. Since you are already in hell, you can no longer go there.

[20] As concerns Judgment Day, you will in the next world after the shedding of your body have a youngest day¹, just as you will in this world have a last and oldest. However, while you are still living in this world you can, if you want to, easily find a way out of hell, for here amongst you is sitting the great Guide and Redeemer. Listen to Him and act accordingly! – I have spoken before You, O Lord, and now may Elias take my place.”

¹ Doomsday or Judgment Day, in German “jüngster Tag” means literally “Youngest Day”.

80. THE ACCUSATION OF ELIJAH

[1] Said I: "Elijah, you forerunner and preparer of My ways, what have you to say against these servants of the temple?"

[2] Said Elijah: "Lord, Moses has said everything. With him the temple has ceased to be a house of God. It has become nothing but a den of thieves and robbers. At the Jordan I clearly showed it to these men and also proved it in every detail. Yet when they saw that they were unable to refute my words with a single shred of evidence, well noticing that they were irrefutably found out and accused of every possible iniquity against You, O Lord, and against the people, they openly laughed and declared me a pious fool to whom one can for fun's sake listen for a few hours. But secretly they threatened the people lest they see in my teaching more than the ridiculous ravings of a madman.

[3] Secretly they were full of rage because they noticed that the people still considered me a prophet and honored me as such, repented and were baptized. Only too soon did these evil blasphemers in God's holy place become aware that through me the axe had been put to their tree, threatening an end to their iniquitous rule. So they beset Herod and proved through all kinds of deceit and evil tricks how gravely his authority was threatened through me. Herod could not see their point since he had firm contracts with Rome to which he always meticulously stuck, so that he could as a matter of course in any adverse situations count on Roman protection. But all this was of no avail; they kept harassing Herod, so much so that in the end he had me imprisoned.

[4] Once I was imprisoned and my disciples were allowed to visit me in prison, they could no longer harass Herod; but they could not fail to notice that my teaching kept spreading enormously through the efforts of my disciples. Their anger and wrath increased from hour to hour and they enlisted the help of the evil mother of the beautiful Herodias. If, besides his usual oath, Herod should give also his word as a prince when granting Herodias a favor, she was to ask for nothing else but my head.

In return for this the mother was to secretly obtain ten thousand pounds of gold from the temple treasure. The beautiful Herodias, well knowing that Herod was secretly fond of me, considered this demand too harsh, but an evil spirit took possession of the old woman and revealed to her the fact that I did not approve of his adulterous relationship and was trying to dissuade him from it. This badly prejudiced also Herodias against me so that when, during the celebrations, she was again urged by her secretly bribed mother, she demanded my head, which greatly saddened Herod, but, having sworn the oath he had to keep it, and so I was decapitated in prison.

[5] When the Templers heard of this, they greatly rejoiced and began immediately wherever possible to persecute the people who believed in me. -This, in simple outline and without going into any details with which you are anyway familiar, is their whole depravity, O Lord, and I am now accusing them of it before You! You alone are the Lord of eternity. Do judge them according to Your infinite power, wisdom and justice. Your alone holy will be done.”

[6] Hereupon I said: “Yes, so it is! There are, to be sure, a few other facts which I Myself have occasionally mentioned and other eye- and ear-witnesses have reported in My presence, yet this is the true, innermost core of their exceedingly hellish wickedness. But now I ask you, My most faithful prophets and now angels of My Heavens, whether you can forgive these great offenders in My holy place the great wrong they did to you.”

[7] Said both: “Yes, Lord, for You alone are the reconciliation for all of us! If only You in Your great mercy would enlighten them so that they might see their great iniquity.”

[8] At My secret sign the two then disappeared and we were alone again.

81. THE PRIESTS ACCUSE THEMSELVES

[1] It was a fairly long time before anyone dared to say even a word; for the appearance of the two prophets had moved everyone deeply and had particularly distressed the Jews present.

[2] Only the innkeeper who sat beside Me also quite thoroughly moved said to Me, subdued: “Lord, Lord, that shows more than anything that You are in truth what You presented Yourself as before the whole nation in the Temple!

[3] Now it is as clear as day that the promised great age of ages has come with all mercy, but also with all judgment from heaven. Oh, if only I were worthy to take even the smallest part of this mercy!”

[4] I said: “You can take for yourself not only the smallest part, but the very greatest part! That depends only on your desire to walk with joy and delight according to My teaching, with which you will soon become fully acquainted. But now let us ask the Jews how they liked this true apparition!”

[5] Thereupon I turned to the twenty Jewish priests and asked them what they thought of this apparition.

[6] One of them stood up and began to speak as follows: “We are all fully convinced that the apparition was not some magic delusion because a mere phantom, the kind of which I once saw in Damascus, is without a language and does not know about the most secret dates of events which took place a short or long time ago. But because the appearance was certainly no illusion, it surely made a highly ominous impression on us all, and that is because we have seen only too clearly through this that, because of our evil deeds, we cannot possibly expect forgiveness from God for our too great sins.

[7] It is truly a very difficult thing to be a man in this world! One is exposed to all the temptations of the world and the devil, the double enemy of human life, of which one can see the lesser evil indeed, but no one sees the second that entices a person to the world and pulls him with all force, and thus he can resist it

only with great difficulty.

[8] We now see clearly that we have become great sinners, but we cannot comprehend how we gradually came to end up like this. All we can now say is this: Lord, if You can still spare any mercy for us, do have mercy upon us and at least do not judge us too harshly.

[9] If at the time we had understood this as we do now, Zachariah and, later, John would have been treated differently. But we all were stone-blind, blinded by the world and by the devil and, therefore, acted solely according to our truly devilish blindness and its most evil desire.

[10] Just as Moses and Elias have now quite justly accused us before You, O Lord, we now accuse before You the devil, this greatest enemy of mankind. Do summon him also before Your tribunal.”

[11] Said I: “That part of you belonging to the devil has long since been charged to his account. Yet I tell you that there are now some in the temple who for a long time have been surpassing the devil, dealing with mankind in a way unsurpassed by any devil.

[12] I also tell you that much less than you think in your foolish belief depends on the temptations through the devils. The true devil is man himself with his worldly desires. From these goes forth self-love – which is one devil, the passion for a life of luxury – a second devil, ambition, pride, lust for power, anger, revenge, envy, avarice, arrogance, harlotry and contempt for his fellowman -, all these are devils begotten on man's own ground and soil. Therefore, you should not be so scared of the devil nor should you accuse him. However, do accuse yourselves in your conscience and do proper repentance and firmly resolve to become completely different men, and then carry it out!

[13] Love God truly above all and the poor neighbor as yourselves, and your many and great sins will be forgiven. For as long as man does not completely give up sin he cannot be forgiven it, for sin is man's own doing because it proceeds from his flesh and from the will of his soul.

[14] The good works according to the will and the word of God, even if conducted by man out of free self-determination, are really always a grace from above, a merit of God's Spirit within the human heart, and man shares in it by the very grace of God. – Now you know how things are. You are free and can do what you wish.”

82. THE GOOD INTENTIONS OF THE REPENTED JEWISH PRIESTS

[1] The Jew said: “Oh Lord, only never leave us alone in this world – then we all will be safe! Indeed, the Temple certainly has about 700 of those who are like us; but they are even stricter than we – they can care for themselves and for how things will be for them! But we will collect our things already tomorrow and distribute the excess to the poor. Then we will put on other clothes and follow You – even if You were to drive us back with thunder and lightning! Once we have fully recognized Your will, then we as old Jews will also show that even old trees can still be easily bent quite well. We have now seen that there can be no salvation and no life besides You, oh Lord; therefore nothing, oh Lord, will ever eternally turn us away from You!

[2] You see, oh Lord, right at the very beginning we were basically not so fundamentally evil; for we sought only the original truth in the Temple, when we originally joined them! But what was there? Nothing but deep secrets upon secrets! If we asked someone for a light, then they said: You need nothing but faith alone! Whatever the Temple gives you to believe, you believe without a doubt, even if it seemed to you however absurd, unreasonable and unnatural; for the High Priest alone has the key to the secrets of God, and that should be enough for you! He alone sacrifices for you and for the whole nation! Well, those were very attractive words, which unfortunately however shocked our minds very significantly through the sad story with the High Priest Zachariah; for at this only we saw firstly that

there could be nothing in Moses, all the prophets and in the whole Scriptures. For if there was something in it, our predecessors could not possibly act so irresponsibly!

[3] Since we had thus convinced ourselves that not a single true word was in the Scriptures, we then also first unbridled all our terrible passions and were basically more terrible than a whole legion of the most terrible devils. For these give in before the name of the very Highest; but we did not give way, but instead we became even angrier and eviler. You see, You very wisest, all-compassionate and most just Lord and Master, since we actually have been placed in this condition in which we now find ourselves, most of all through our leaders by their evil examples, and so we hope from You all the more the forgiveness of our sins, since we now all have the firmest intention to turn away from all sin and to live purely according to Your teaching – even if this should cost us our earthly lives!”

[4] I said: “Alright then; then all your sins shall now be forgiven you – but only as long as none of you ever again commit a sin! But if you seriously want to follow Me as disciples, then be clever in the Temple, so that the sly foxes do not notice what you have in mind! For My time has not yet come in which I will allow Myself to be persecuted by the terrible foxes for the sake of the sins of the world; for that must also happen to Me so that their measure will be full. But now pay attention to what will come and take it all to heart!”

83. THE NIGHTLY STORM

[1] At this a great and strong wind arose, and in the east gathered heavy clouds which seemed to glow. This appearance struck everyone all the more since here it belonged to the realm of rarities. One now already saw a number of flashes up and down and back and forth in the heavy clouds and also heard a distant, but powerful, roll of thunder.

[2] Then everyone became a little worried, and Lazarus said to Me: “Lord, look at the heavy storm! It seems to want to move

right in our direction! How would it be if we went back into the house again; for such night time storms are often very evil!”

[3] I said: “Be calm Lazarus; for this storm did not come without My will! But why I allowed it to come, you will learn afterwards.”

[4] At this Lazarus became calm; but the Jews, when the storm came ever closer and closer, began to become cowardly and secretly asked the disciples whether I was not afraid of the strong, fast-approaching storm.

[5] But the disciples said: “He is also a Lord over the storms and tempests, and all elements must obey His will; therefore we do not need to be afraid of any tempest in His presence.”

[6] The Jews accepted this comfort well and became calmer. But the twenty Jewish priests became quite terribly anxious and full of fear, particularly when one flash of lightning followed the other with a great crash at every second. They rose from their seats, came to Me and said: “Lord, for whom all things are possible, curb this terrible storm, otherwise we will all perish terribly; for that is an evil storm! We have only experienced three such storms in our whole life, and many people and animals died on the same evening. Then, as now, lightning and thunderbolts rained, and whoever was hit was immediately a child of death. Only those who fled into the well-built houses remained alive. The great storm about twenty years ago in Damascus was particularly fierce. Whoever was in the open air then had difficulty escaping with his life. Therefore it would also perhaps be better here if we went into the house nonetheless; for here it could go badly for us all if that evil tempest came to a standstill above us. The wind also is now becoming so strong that one can hardly bear it any longer!”

[7] I said: “Leave it, for also in this tempest should you learn the power and strength of God in the Son of Man!”

[8] Hardly had I said such a thing, the storm was right above us, stretching out far on each side, and a thousand flashes of lightning escaped the heavy clouds every moment. Several times they hit the hillside all around with great crashes.

[9] Then the Jews began to cry out quite powerfully: “Oh Lord, help us, otherwise we are all lost!”

[10] But I said: “Has then anyone been hit by lightning yet, so that you should scream so much?! Those who are with Me, for them there is no danger. But now learn the power of the Father in the Son; for this storm is also a judgment and stands within My power! I have called it forth and can also have it go away again whenever and however I desire. For you, however, you twenty priests, it is a symbol of your mind; for this is exactly how it looked barely three hours ago in your hearts and worse still than it now looks above us.

[11] Yet, believe Me, it is easier for Me to command this tempest to die down along with the strong storm wind than to command your hearts with their evil passions! It needed much speaking and great signs in order to become the master of your internal tempest; with this wild and fiercest tempest it needs only a word and it will no longer be there!

[12] But as My mercy began to light up after the driving out of your inner evillest tempest, likewise shall the same be visible symbolically in the firmament after the driving away of this evil tempest. You see, already a large number of flashes have escaped the heavy and wide-spread cloud, but such a number has by no means reached the number of your sins! From this you can see again now how you were afflicted! But I would have to let this tempest rage for another whole hour in order to fill up the number of flashes with the number of your sins; but such a thing has no further value for your inner being, and so let us then allow this storm which has already frightened you all very much pass by! And so I command you, you monster, that you disperse and die down! Amen.”

[13] In an instant the tempest along with the wind died down, the clouds dispersed, the stars shone out in their former glory and majesty, and right above us shone a great star which was unfamiliar to everyone.

84. CONDITION FOR ETERNAL LIFE

[1] Then Lazarus asked: “Lord, there is a strange star that I have never seen before! What sort of star is it and what does it mean?”

[2] I said: “Just be calm; for soon you will all get to know this star better!”

[3] Thereupon I opened for a few moments the inner vision of all those present, and the star became a world full of light. In its center stood a New Jerusalem with twelve gates, its walls built from as many kinds of precious stones as the city had gates. Through all the gates angels passed in and out; several times also Moses, Elias and many other prophets appeared. Now the Jews were extremely amazed and began to praise and glorify Me for showing and bestowing on them so much grace. I then restored them to their natural state and now all they saw was the bright star which kept getting smaller and smaller until finally it disappeared.

[4] When this whole scene was over, nearly all of them asked Me at once what this might have been.

[5] I Said: “What you saw was this My new teaching which I am giving you from the Heavens. It is the true New Jerusalem from the heavens, for the old one on earth is no longer good for anything. The twelve gates mean the true twelve tribes of Israel and the 12 kinds of precious stones in the city walls are the ten commandments of Moses and the upper two rows consisting of diamonds and rubies signify My two commandments of love for God and love for the fellowman. The angels passing through the gates mean the many truths people find through the faithful compliance with My teaching. Those leaving the city mean the great wisdom of this My teaching, and the many entering it indicate that man shall admit this My teaching, which is pure love, also into his heart and act accordingly, so that he might attain the true rebirth of the spirit and thereby be guided into all truth and wisdom.

[6] That is the meaning of this vision, and it is also the true sun

of grace for anyone who hears My word and lives accordingly, and all who now and in the future believe in Me will forever be there and live with Me and together with Me guide and conduct all that has been created in eternal space.

[7] At the present time you do not – and cannot – understand all this. However, if you continue to believe in Me and act according to this My teaching, you will in the maturity of your faith and love be baptized by the Holy Spirit, which I shall send to all who actively believe in Me and in Him Who sent Me out of Himself into this world, incarnated as a Son of Man. For, strictly speaking, this is the true, eternal life, that you believe in Me, as the true Son of the Father in Heaven, and live according to His teaching.

[8] When the Spirit which I have mentioned to you before will come to you and permeate you, you will understand of your own accord all that you now see and hear but are incapable of understanding as purely natural men. For the flesh cannot comprehend the spirit and, being dead anyway, has no life other than that which it can derive temporarily from the vital force of the soul that is related to the spirit and is able to become like it and unite with it, provided it turns its senses away from the world and only towards the innermost spiritual, in the order and manner shown by My teaching and My very own example.”

[9] Therefore every one of you should seek to save his soul through its own power; for if it comes into judgment, will it be able to save itself then without the right means, if it cannot save itself here with so many means which are at its disposal, not thinking that it is an invaluable possession itself which, if it gets lost, cannot be bought or acquired again by any means?!

[10] Therefore each one of you should seek to save his soul above all else! For I say to you all that on the other side it will be thus: Whoever has love, truth and thus the correct ordinance of God in himself, to him will immediately be given very much more; but whoever does not have that or has too little, from him even that little that he has will also be taken, so that he then will have nothing and will stand there naked, destitute and thus

without help. Who will then take pity on him and pay the ransom for him?! Truly I say to you all: An hour here is worth more than a thousand years there! Write these words deep into your heart; but for the time being everyone should keep it for himself!"

85. CONFESSION OF A JEWISH PRIEST

[1] One of the Jews from the priestly class said: "Oh Lord, You are always wonderful, full of love, mercy, justice and wisdom, and whatever You say or even simply think is already irrevocably a deed performed for eternity, and thus it can only be difficult for a man to talk to You! But nonetheless I will yet exchange a few words with You for the sake of the brothers; so have the mercy to listen to me! You see, oh Lord, whoever knows the path well which leads to a certain safe destination, which has been proven to the wanderer that it can and must give the greatest advantage in life, if he only reaches this destination, he will certainly do nothing other than to follow this destination along the well-known path and also certainly reach it; only a very blind fool could take another path out of the purest foolishness and complete ignorance.

[2] Well, we now know the way and the destination and thus we can then also easily turn our backs on the whole world and its temptations and follow the true and certain destination of life as true heroes even on this path over thorns and serpents; even against an army of devils would we now fight and unceasingly strive for the goal! Yes, we are all better off now; for we have not only heard, but also seen and felt with all our senses that it is so and eternally cannot be otherwise. But how many of us are there here who received some of Your incomprehensible mercy?!

[3] But what happened with the countless many other people who since the days of Adam have live scattered over this earth in immeasurably far-off places in all darkness of the spirit, and still live and will continue to live so? Who will open their eyes

and who will redeem their souls? Even we Jews and – let's say – priests as teachers and leaders of the nation indeed have Moses and the prophets; but what good are they to us? Where is the proof that they were really once here? Simply in blind faith alone! For the most conscientious pious people died before our eyes very often a very bitter and ignominious death, and even the most pious soul of the dead has never come back and given us any enlightenment about the afterlife. Everything that we knew about it was only a dim, incomprehensible myth, quite terribly contrasting with the better principles of reason, with which one could only half keep the most uneducated rabble in check.

[4] What wonder that we and very many became acquainted with the Greek wise men and then indeed still preach Judaism but lived as epicures ourselves! For man has an inextinguishable drive towards salvation and at least half contentment; in no way or means could we create even the slightest probability of an eternal afterlife and even less any certain and lasting proof. We were healthy and spry people, the world clearly lay before us with all its joys and luxuriance; it is therefore obvious that we did not hesitate to desire it and to take hold of it! For why shouldn't we also prepare salvation for ourselves for our efforts to positively belie and deceive the people with all means in blind faith in God and immortality, since we could not, as I have said, find any proof of the afterlife?!

[5] You see, oh Lord, that was our secret teaching, almost very similar to that of the Essenes, although we for well-known reasons had no alliance with them! We also persecuted the Sadducees because of their cynicism, but not for our own sakes, but instead for the sake of the believing people; for if the people had converted to the sect of the Sadducees, then our earthly bliss would soon have come to an end. But now, since we have finally received the most convincing proof of the afterlife through Your pure mercy, all that is earthly has certainly become a true abomination to us! But what will happen with the others who do not have this mercy and will also only ever have

it with difficulty?”

[6] I said: “You do not have to worry about that! For the meantime worry only about yourselves, all the others will yet be looked after abundantly! Whoever then, like you all, wants it, will be saved as you are; but whoever does not want it will only have himself to blame if he perishes.

[7] Every soul will continue to live in the beyond solely out of its love and out of its faith and thereby according to the full freedom of its will. If its love is pure and good, its life in the beyond will be a good, pure and blissful one. However, if its love is evil and impure, not providing any happiness for a fellowman, its life in the beyond will be impure, bad and without bliss.

[8] To deprive a soul of its love and substitute another for it would mean to destroy it and create a totally different soul in its place. This would go against the eternal, divine order, for nothing created by God can ever perish but can only pass into something nobler and better. Therefore, also such lost souls will be looked after in the beyond. But I tell you what I have told you before: Here an hour is worth more than there a thousand years!

[9] But no soul is done an injustice; for as long as a soul is allowed to retain its love and desires but is only separated from the others and, unable to do any harm to the good, can do in its appropriate sphere in the spirit world what it desires in accordance with its love for life and its intelligence, it is certainly not wronged, not even seemingly.

[10] Just as you have been living up to now, all evil devil souls live in hell, whose terrible fire consists in their evil, insatiable self-love and their lust for power, and you yourselves declare that you had fared quite well in it. In spite of this, day by day the vermin of death kept eating away on you more and more, making your life a sheer misery. What good did your life of luxury do to you?

[11] Many will share this fate in the beyond for a long time to come, but it is entirely their own fault. For there they have to

suffer the terror of death not only once but many times, which is necessary because without it all these souls would be truly lost forever.

[12] You know enough for today, and since it is now almost midnight, let us go into the house now and take our rest there. What the day of tomorrow will bring us, we will see and thus let us go!”

[13] Here we all left the hill and headed into the house, where everything had already been best prepared for our rest. But the Jews had their own, large chamber. There they sat around the table and discussed almost all night long what they planned to do in order to free themselves from the Temple. They found the safest means in selling themselves. Then there was also silence among them.

86. THE JEWISH PRIESTS BECOME DISCIPLES OF THE LORD

[1] In the morning even before sunrise we, that is, I, the disciples, our innkeeper and Lazarus, were already on our feet along with the whole household. Lazarus’ sister Martha was already most diligently busy with her helpers in order to prepare an ample and good morning meal; but Mary went out into the open air with us and was all eyes and ears as usual, hoping to reap something from Me for her heart and for her soul.

[2] When we had already been walking around in the open for about an hour, only then did the Jews wake up, washed themselves according to their custom and then hurriedly asked whether I was still asleep.

[3] But Martha said: “Oh, the Lord already went outside an hour ago with His disciples, with my brother, my sister and the innkeeper and will probably soon come back again because the morning meal will also soon be ready!”

[4] One priest said: “Where did He go to, so that we can go after Him and inform Him about the prepared morning meal?”

[5] Martha said: “Oh, that is not necessary for the Lord at all;

for He knows in an instant when the morning meal will be ready!"

[6] When the Jews heard such a thing, one of them asked Martha, saying: "Therefore you must have known Him for a long time, because you are so familiar with His unmistakable divine characteristics?"

[7] Martha said: "I indeed have known Him for a considerable time; but it is not very praise-worthy of you all that you did not recognize Him until now!"

[8] The Jews said: "Yes indeed, this criticism of yours is quite justified, and we now regret it ourselves that we in our worldly comings and goings never inquired closer about Him, although we had heard many a thing about his doings from Galilee. It also seems to us that He was also here in Jerusalem at the Easter festival and drove all the traders and sellers out of the Temple in a curious way and threw over all the money-changers and traders' stalls!"

[9] Martha said: "Yes, yes, it was He, but then your eyes were still very hazy and your ears and hearts were clogged up; therefore you did not recognize Him!"

[10] The Jews said: "Yes indeed, you are right; but since we have now recognized Him, at least we twenty will never turn from His side, and we have firmly resolved to go around with Him in other clothes as disciples, so that the Templers and other Jewish priests, Pharisees and scribes scattered everywhere cannot accuse us of allowing ourselves as Temple priests to be led astray by Him as a founder of a new sect and leader of the people. We will go back to Jerusalem immediately after this and send ourselves on a supposed journey to Persia and India, which will be only too willingly granted to us. If we have achieved that in a few hours, then we will come back again even today and will follow Him as His students everywhere at our own cost."

[11] Martha said: "That is a very praiseworthy decision of yours and will also bring you His blessings! But just take a look out; He is coming already, because I am completely ready with the preparation of the meal, and we will receive Him with the

highest respect and love which He alone deserves, thank Him once again from the bottom of our hearts for yesterday's great comfort which He prepared for us, and we will then ask Him to bless this morning meal most mercifully and consume it with us!"

[12] While Martha was still speaking thus with the Jews, who listened to her very attentively, I stepped into the room and said: "My dear Martha, your mouth does not need to do that; whoever does it in his heart does well to do so. The verbal greeting can be left aside; for I look only at the heart and its inner thoughts. But your words also have a genuine value before Me, because they come directly from your heart."

[13] At this Martha was very comforted and became cheerful.

[14] But I turned to the Jews and said to them: "So you seriously want to become My disciples?"

[15] Now everyone, even the non-priests, who were only wealthy citizens of Jerusalem, said: "Yes, Lord, if You now consider us to be worthy to be allowed to become Your disciples! We even want to give up everything to follow You, oh Lord, everywhere without any interference!"

[16] I said: "It is good to do so; but I must mention one thing to you, and that is this: You see, the birds of the air have their nests and the foxes have their holes, but I, as the pure Son of Man in My body do not even possess a stone that I could lay under My head as My earthly possession!"

[17] The Jews said: "But heaven and all the earth are nonetheless Your possessions! But we have another good ten years, and even more, in this world for You, for Your disciples and for us! Just let us go with You and hear Your words of life; for everything else we will take care and worry about according to Your will!"

[18] I said: "Very well then, go home after the meal and order your affairs well! Then come again and I will tell you what we will do and undertake! But now to the meal!"

[19] At this all sat down at the tables, said their thanks and then ate and drank like Me.

87. THE JEWISH PRIESTS BREAK WITH THE TEMPLE

[1] Once the meal had been consumed, everyone gave thanks once again and the Jews headed off to Jerusalem. The Templers along with the High Priest raised their eyebrows of course at first when the twenty priests already quite advanced in years announced that they wanted to make a long journey now; but because they left them much gold and silver behind for this, they finally agreed and wished them much luck on their journey. The twenty took their leave quickly and lost themselves in the great city so that they could not be so easily spied upon which path they actually took. However, they knew a Greek outside the city, who always had Greek clothes to spare and traded with them. They went to him, bought Greek clothes from him and left their old things there, which the Greek wondered at greatly, so out of curiosity he began to ask very suspiciously what these clothes could mean.

[2] But they (the priests) said: “Friend, it is better to trade in these clothes, and since the previous income of the Temple now declines from year to year, a clever trade with the foreign Gentile nations must now replace it.”

[3] Our Greek was quite satisfied with this explanation, received his money and in addition the very good and expensive priestly clothes, was quite perfectly satisfied with that and said no word about it anymore. Only the twenty strongly forbade him to ever make mention of it to anyone so that he would not come into great difficulties. After which the Greek was silent as a mouse.

[4] But the twenty came back to us again as Greeks on a significantly longer route and arrived in the afternoon, about two hours after midday. When they arrived with us, we were still sitting at the table and had hardly consumed our midday meal. Lazarus, the innkeeper and also My disciples however, wondered how this business could have been so quickly decided.

[5] Then one said from among their midst: “Yes, very dear friends, everything goes very quickly where money is

concerned; but without money or with too little money we would have had to wait, and on a very long bench at that, and even afterwards very precious little happens! But we left behind quite a lot of gold and silver and thus our business was resolved easily and quickly. The Temple now attracts by no means as much as what it once did when the Samaritans, the Sadducees and now also a large part of the Essenes, to whom one at first paid no attention at all, were not yet separated from us, and so the main Templers are now very glad if they can reduce their inner costs from time to time.

[6] That is why we got out so very easily; but indeed we also thought that the Lord, who yesterday freed us from our bands, will certainly have helped us according to His holy will so that we could put our plans into action as simply and directly as possible. And behold, it went just as we thought, and therefore also our innermost thanks to You, oh Lord! But where are our other citizens waiting then? There were about twelve or thirteen of them! Could they not get away from their families as easily as we got away from the Templers?"

[7] I said: "Not so easily, for they are fathers! But they will not leave us waiting long; for they are true men of honor from Jerusalem, of whom there are few. But now sit down with us and eat and drink as Greeks and be cheerful and of good spirit!"

[8] The twenty pseudo-Greeks thanked Me, sat down at the table where we were sitting and began to eat and drink with great appetite, and told us many cheerful things from the present condition of the Temple, about the new and false Ark of the Covenant, because the old strangely lost completely its quite miraculous power since the gruesome death of the High Priest of that time, Zachariah. But the new one was already almost thirty years old and in this time period no miracles had been performed at all, and nonetheless the foolish people still worshipped it as the old one.

[9] There was also much said about the obvious rejection of Moses' Commandments and the replacement of them with new, nonsensical laws, punishments and atonements, and how instead

of the previous true miracles of God now the Indian, Persian and Egyptian performances took over, but with little success, because everywhere disguised Essenes explained them to the people at any opportunity in such a very natural way that even the most foolish person in the end had to tangibly see that the whole miracle was nothing but a very crude and clumsily performed deception. The consequence of that was that the Temple was sinking lower and lower in respect every day, which it noticed itself only too well. For what was to come from this? Today an agreeing well-paid blind man, who however otherwise could see perfectly well as any of us, is made see again by a senior priest before the people – within a few days the lads in the streets and alleys were performing dozens of such miracles.

[10] Therefore in the High Counsel of the Temple a petition was tabled to put an end to such actions for a prolonged period of time because of the constant profanations of such performances; for some reasonable and believable reason could be found for this. But all that fell on deaf ears. Miracles must be performed, at least for the sake of the common people – even if already often laughed about in the Temple! What good does a priestly respect, a serious face and the false staff of Aaron do if the miracle in itself is so foolish that even the commonest alley boy begins to laugh about it?!

[11] And so in this way our Greeks told us many a thing at which Lazarus, his two sisters and among them even our innkeeper, who had not thought much of the Temple for a long time, began to marvel, and Lazarus, who still bore a certain respect for the Temple, said: “No, I would never have believed that about the Temple! For I must openly confess that I have always visited the Temple as a genuine Jew, and as often as the Temple lords visited me, I could not criticize their good speeches and teachings and often admitted to myself that it would be desirable if the people lived according to such teaching.

[12] But now things take on quite a different face! What good

are words and teaching if they are pure hypocrisy and the seemingly pious teacher is actually a despicable spurious character?! Such teachers seem to me to be like the wolf in sheep's clothing from the good old fable, who, because he could barely catch the fleet-footed sheep as an obvious wolf, clothed himself in sheep skins in order to catch them with less effort and tear them apart. Well, I will at least secretly note that as a good lesson! – What do You say, oh Lord, to all that?"

88. THE SELFISHNESS OF THE PRIESTS IN THE TEMPLE

[1] I said: "Do you think that they have told us something new?! Oh, by no means! That has been known to Me even as the Son of Man for a very long time! Do you not remember My twelfth year, when I as a boy spoke with the Pharisees and scribes and elders for three days?! You see, even then things were the same in the Temple as nowadays, and even before that; but there were at least some worthy and true followers of Moses and Aaron really from the line of Levi on the throne of Moses and his brother Aaron. But Zachariah was the last, and now all the tribes are equally represented in the Temple, since anyone can buy himself a position for money if he so desires.

[2] In short, they turned My house into a den of thieves – as the prophet says – and therefore no salvation can be found in it! Nevertheless I say to you all: You may still listen to the teachings of those sitting in the chair of Moses and Aaron while they preach God's word. But do not look upon their evil deeds and even less imitate them because they are a most abominable fraud!

[3] This is God's judgment over them, that they are what they are because they have left Him and have turned to mammon who now is their God. Who has not heard that in former times the first-born of every marriage were raised in the temple, free of charge and in the best way possible, until their fourteenth year as a sacrifice to the Lord God and that often

these first-born had been visibly served and taught by the angels of heaven?"

[4] Said all: "Yes, that is the literal truth!"

[5] I continued speaking: "Where does such a thing happen today?"

[6] Said one of the Jews: "Oh yes, that still happens, although of course in quite a different way! Instead of the firstborn as a sacrifice for God the Lord, the Temple prefers to take money; but whoever has no money can either keep the firstborn himself without any problem and for a few shillings several prayers will be murmured into the prayer boxes for the future well-being of that person, or, if the parents of the firstborn as genuine believing Jews appeal to the old rules, the firstborn will indeed be accepted with the prescribed ceremony, but then immediately given over for a small amount of money to some midwife. If the child remains alive, it will be sent as a servant to some farmer where it then grows up without teaching or education like an animal, and if his parents then demand him back again after the prescribed fourteen years, they are certainly more than a little surprised that their firstborn found so little mercy in the Temple, and then their real trouble begins with him.

[7] Therefore the poor no longer give their firstborn to the Temple, but instead prefer to keep the new law, about which we spoke previously. It is of course different for the rich; they are indeed looked after very well, naturally for a lot of money, and from time to time also visited and served by fake angels, who also teach them some parts of the Scripture learnt by heart which however the angels understand just as little as their pious wards."

[8] I said: "Now that is quite enough with these unfortunately only too true pieces of news; for our Jewish citizens are coming now and we do not want to anger them too much. Indeed they know many a thing, but not everything of course, and so we do not want to illuminate to them the inner, evil secrets too much. Do not speak too much about it, all of you; for otherwise you could end up in great worldly embarrassment, which then could

bring harm to your soul! Think on the other hand: We are free in our hearts and have found the true light and the true path to life! But as long as I tolerate them so that their evil measure becomes full, you should also tolerate them, and keep to their good teaching; but turn your eyes and ears away from the bad! And now enough of this chapter; for our citizens already stand at the doorway and have not eaten anything yet; therefore they shall also receive something here to eat and to drink.”

89. GOSPEL OF CHEERFULNESS

[1] At this Martha and Mary immediately hurried into the larder and brought bread and wine and roast lamb and set everything on a side table because there was no more space at ours.

[2] When the citizens stepped into the room with great reverence, I immediately said to them in a very friendly way: “Forget about your too great reverence! You are hungry and thirsty, so eat and drink with a good spirit! Even the children of night, judgment and death are cheerful at their mealtimes – why should the children of light and life not be so in the presence of their heavenly Father?! For I say unto you all: Wherever I am, the Father is there too. Therefore be cheerful and of a good spirit, and eat and drink!”

[3] The citizens gave thanks, sat down and began to eat and drink with a good appetite, and told us how they had got away from their relatives for a time period of several months. I praised them for this and recommended to them the right courage and the right endurance, without they would follow Me with little success. They promised this and also kept their promise, as will later be shown.

[4] During this discussion with the citizens of Jerusalem, however, Martha secretly remarked to Lazarus, by saying: “Hey, brother, just imagine: another miracle! For yesterday and today we used up quite a lot for so many people, and look, not only is nothing missing from our great larder, but there is ten times more of everything now, and all the skins are full of wine

in our great and smaller wine cellars! No one but the Lord alone in His too great goodness and love can have done this for us, and as such He did not take food and drink from us, but instead we all only dined at His table!”

[5] Thereupon Lazarus became quite embarrassed and did not know what he should say in return.

[6] But I noticed His embarrassment and also said very softly to him: “Do not be concerned about it; for behold, we want to spend almost half the winter in peace in this area and then we will often be your guests and also guests of this innkeeper of Mine! During wintertime there will be many sick people in this area around Jerusalem, and I will heal them at every opportunity, so that they will know that the Messiah who has come has helped them, and they will believe in His name.

[7] After half the winter I will visit the upright Galilean Kisjonah for a short time, and then come here again for a few days before the Easter festival, but will return to Galilee again before the festival starts. You see, we will thus stay with you for quite some time and also consume a lot; and thus I blessed your larders and wine cellars! But be silent and tell no one about this!”

[8] Lazarus thanked Me in silence and then comforted his sisters; and they, when they heard this, became so full of joy that they almost began to cry and needed to go outside for a short time to get rid of their tears of joy, without being noticed by anyone. They then came back to us again and rejoiced with us. When the citizens had satiated themselves, they gave thanks and rose from their seats.

[9] But I said to them: “If you don’t have anything else to do, remain seated and let us be cheerful together; the time for a temporary sadness will come soon enough!

[10] My disciples must not walk about like low-spirited hypocrites whose faces feign piety so that the people should think that only their feet were touching the ground of the earth while with the rest of their body they already were in heaven, filled with the Spirit of God, but you must walk before everyone

with an open and cheerful face so that everybody will trust you, and in this way you will spread a lot of blessing from the heavens among the people.

[11] Behold, within Me there dwells the true Spirit of God in all its fullness, yet you have never seen Me walk around low-spirited and with the downcast eyes of a hypocrite, but I walk around presenting an open and quite natural face, and My road is always straight. I am friendly and cheerful with the honest and cheerful and make the sad and anxious happy and courageous, and you as My disciples must according to your absolute free will be exactly the same.

[12] Therefore, I tell you all again to be of a free spirit and go through the world happy and cheerful, without clinging to it. For, just as I Myself have only come into the world to bring to all people a gospel of joy from the highest heavens giving the greatest solace to everyone so that not even the bitter death by torture can shake him because he sees – and must see – that for him death no longer can and does exist and that for him in My eternal Kingdom neither this earth nor the whole visible heaven can ever be lost, but that he will also become a lord over a great many things. Once you have become strong in the spirit and power of My teaching, I shall send you out in My name to take this heavenly gospel of joy to all the nations of the earth.

[13] Who would want, or be able, to spread such an exceedingly joyful gospel with a sad, timid, fearful, anxious and downcast face? Therefore, away with all this forever and away even with the exaggerated respect before Me! With all this you could never be called and chosen to anything great and, even less, to carry out anything great and important.

[14] I am completely satisfied if you love Me from the bottom of your hearts. What goes beyond that is foolish and good for nothing and turns man, who is My image, into a cowardly creature, useless and unsuitable for anything great.”

90. CLEANSING OF SINS

[1] Says one citizen: “O Lord, all this would be quite all right if only we had never sinned in our whole life. The sins are now tormenting us in our hearts as we are before You, who look through our heart and kidneys and is holy throughout, whereas we are exactly the opposite. Therefore, we now find it difficult to be quite happy and cheerful.”

[2] I said: “Do you think I did not know this before I accepted you? Yet I completely remitted your sins because you yourself have turned away from all sin and, no longer wanting to sin, will surely not do it. Therefore, you are no longer sinners but completely free of all sin, and so I think you should have all the more reason to be joyful with all your heart.”

[3] One of the citizens said: “Lord, what happens then to the sinful spots on the soul? For we have heard that, if someone has once sinned and is released from his sins by improvement through atonement, still a black spot remains on his soul, through which it is branded so that every quite pure soul avoids it in the other life because of this spot and cannot create unity with it, and that such a marked soul cannot reach comprehension of God until it has completely lost this spot in the worst fire of Hades (Sheol).”

[4] I said: “Yes, yes, the spot remains on the soul until the person has fully denied sin! But whoever has thus fully seriously denied sin because it is evil and destroys the person and turns away from God and from everything good and true, has no spot any longer on his soul and no longer needs to fear Sheol’s terrible fire. But if you have such a respect for your spot of sin on your soul, how can you possibly look at Me, since you now know who is behind Me and is actually in Me?! Therefore see how weak and foolish you are still!

[5] I tell you all: If you want to be My disciples, you must take off your whole old man like an old dress and put on a very new one; for I and the extremely scruffy and tattered Temple teachers of this time are no longer suitable for each other.

Observe this and be sensible, noble, cheerful and full of good spirit!”

[6] This lesson of Mine which was very comforting for them had a good effect on our citizens, and they now reached for the wine very energetically, became soon very cheerful and soon began to tell a number of very cheerful stories, and the Greeks began to accompany them, and so the time passed until sunset.

[7] Lazarus also received many a thing to hear at this opportunity which gave him a positive shock, so that he lost all respect for the Temple and said to Me in silence: “Lord, now I am healed from the foundations, and my visits to the Temple will be constantly rarer!”

[8] I said: “In that you would do very well; but do it more in your heart than with the open deed, so that you do not draw any terrible suspicion towards yourself from these foxes, because you still stand in great respect in the Temple! A sudden retreat would serve neither you nor My affairs for good and I see only the inside of people; for the outside is no good for anything.”

91. MATTER IS TEMPORARY

[1] (The Lord) “But now bring Me a stone, as large and as hard as you have and bring it here, and I will show something to you all!”

[2] At this Lazarus rose quickly from his seat and soon brought an almost ten-pound stone of very hard quartz and laid it before Me on the table and said: “Lord, there is an extremely hard stone!”

[3] I said: “It is just right, because it is just as hard as the hearts of the Templers in Jerusalem and the old walls of the Temple; I can make good use of it now!”

[4] Everyone was now full of the greatest attention, to see what I would do with the stone.

[5] But I said: “Listen! We have come together today on the day after the Sabbath very cheerfully and joyfully, and why should we not?! For you have understood Me and recognized Me, even

if with some effort and sacrifice, and as such I also have recognized all of you! You are thus free of all judgment, because finally you have sentenced yourselves to truth and goodness alone through your own very free will. And so I can now give you all once again a sign of My inner divinity here, quite unharmed by your free admission and your free will, and as such pay now close attention to everything! What do you think indeed would be easier: either to destroy this stone simply through My will in an instant – or to destroy the Temple along with everything in it, living or dead, in the same way? However, first examine the stone, so that no one can say that it had somehow prior been prepared for it!”

[6] Then all said: “Oh Lord, this is not necessary; for we have known this stone for a long time! It was brought here from the river Jordan by a fisherman because of its beautiful round shape.”

[7] I said: “Well then; tell Me what would be easier for Me: to destroy this stone or the Temple!”

[8] One of the now Greeks said: “Lord, we believe that it must be pretty much all the same to You; for the one seems just as impossible for pure human power as the other! We have indeed seen stones disappear at different times by Egyptian magicians; but then we soon became aware of how things happened, when we got to see the same stone back again, and it was also not long before we imitated the same with a lot of skill and laughing at ourselves, asking how it was ever possible that we in the beginning could have believed it to be a true miracle.

[9] But this here is something quite heavenly different! This is a real stone and the hardest occurring anywhere around here. The Greeks indeed understand the art of melting this stone in a fire to produce valuable glass from it, which in the days of the first Pharaohs even the Phoenicians are supposed to have done – but then the stone only becomes a changed material. But to completely destroy such a stone simply through the pure will, for that a divine power is needed, of which we weak people will never be in a position to make a true and clear comprehension!”

[10] I said: “Very well! Now pay close attention that I do not touch the stone, but instead I simply say to it: Become nothing, you old judgment!”

[11] In the same instant when I had said this, no trace of the stone was present any longer.

[12] All clasped their hands above their heads and almost shouted: “Yes, yes, this is only possibly for a purely divine power! Such a thing has never been heard of!”

[13] I said: “Just as this stone has now been dissolved into its original elements simply by My will, I could do likewise with the Temple, with all mountains, with the earth, with sun and moon and with all the stars and disperse them into their original nearly nothingness, that is, into the pure thoughts of God, which have no reality until they receive their real form and solidity by the love and by the all-powerful will of God. But in God reigns not the principle of destruction and annihilation, instead in His eternal order there is the maintenance of all things that have ever been created, but certainly not in the constant judgment of matter, but undirected and free in the spirit and life, for which reason no matter has and may not have any substance in this world of judgment, but instead everything lasts only a certain time, is then gradually dissolved and transformed according to the order into the spiritual, substantial and eternal.

[14] Matter is a grave of judgment and temporal death, and the dead spirits in these graves must also listen to My voice and obey My will, as you have now learnt. And just as this stone has now suddenly been dissolved, the same will happen gradually to the whole earth, and then from it will come forth a new, spiritual and eternal earth full of life and salvation for its spiritual inhabitants, and no judgment and no death will reign on its heavenly fields; for it will come forth from the life of all who have come forth and are born on it.

[15] You have now seen the power of the divine will in Me, and for a long time already Jerusalem and the Temple would have deserved to have the same done to them as I have just done with this stone. But no, it shall be and remain until its day. Through

its rule it will destroy itself, but not as I have just destroyed the stone, which thereby transformed into a freer, more spiritual free specific being from its old judgment, but instead as a person committing suicide destroys himself, whose soul then goes into an even harsher judgment and into a multiple death. Therefore let us leave them until their maturity, so that they cannot say one day: You did not tell us about it and nonetheless destroyed us! – Do you now understand this sign which I just now have performed before your eyes?”

[16] Said the Greeks: “Lord, this is a very meaningful sign which we have partially understood – but looking at it from its foundations it is possible only for You alone; it will perhaps only be possible for us through Your mercy in the afterlife! Truly, that was a sign of the highest serious type and contains in it an endlessly great significance no matter how small it looked at first! But since You, oh Lord, seem to be in a good mood today, we would like to ask You, not to tempt You but only in a friendly way, to tell us how You do it, to so to speak call something into existence out of nothing.”

92. THE WORK IN THE VINEYARD OF THE LORD

[1] I said: “Do you want to be entertained by My miracles?! But behold, I am not like some magician who performs his false signs and miracles so that the blind and foolish people of the world are amazed and entertained by it, but instead I perform My signs only according to the will of Him who sent Me into this world as a man in flesh and blood and now also lives in Me; and if I perform a sign, then it must serve as a deep inner, spiritual instruction of the soul and at the same time be of all kind of good use to the people! But the sign that you desire, indeed with no impure intentions, has no real purpose here, no use and no benefit, and thus it is better if I do not perform it; for even without it you can all imagine already that all things are possible for God.”

[2] The same Greek Jew said: “Lord, You must forgive us the great blindness we still have, only as a consequence of which we could dare to ask You for another sign! Oh Lord, forgive us our cheeky audacity!”

[3] I said: “No, no, My friends! Your request was quite natural; for He who can banish something into complete material nothingness must also be able to do the opposite! That is how you thought and also argued exactly, and that was indeed good and right! It would only not have been correct if you had thought one way and spoken in another. But you could not know, of course, that demanding a sign so quickly after the other one that had been performed was not quite in order, but only I alone could know! And so you have not committed any mistake at all with your desire, but nor have I, in that I did not immediately fulfill your desire. But since you have all now departed from your desire in your hearts and nonetheless believe even without a sign that I can also perform a opposite-sign, I will then perform such right now! Look and see whether you still have wine in your jugs!”

[4] They looked, and behold, the jugs were empty.

[5] Then the speaker said: “Lord, they are all empty!”

[6] And I said: “Well, they shall all immediately be full!”

[7] And look, all the jugs were filled to the brim with the best wine!

[8] Then the Greek Jews were amazed and said: “Just look at the miraculous power of the Lord! Hardly has He spoken the word and already the jugs stand full of the most superb-smelling wine! Oh, we would also like to become full of Your light and Your mercy through Your living words! Oh Lord, have patience with our great weaknesses!”

[9] I said: “I cannot and may not do the same with people as with these wine jugs; for that alone rests upon your striving and your own free will. But you all shall have no lack of My help. As much as you can do yourselves according to the measure of your strength, that you should do yourselves; whatever is beyond that will then be My business. For truly I say unto you

all: Whatever you ask the Father in My name and according to My order which is well-known to you, that will be given to you in the measure of how it can bring benefit to your souls. But now drink, for it has already become evening!”

[10] The Greek Jews now raised the jugs, gave thanks and said: “To a general blossoming of the great happiness that we found yesterday, for all Jews and all the people of the earth! May Your Word, Your teaching and Your mercy penetrate them all just as our bowels and limbs are penetrated and animated by this most superbly spiritual and sweetest, freely and newly created wine! Lord, Your will be done!”

[11] Everyone said Amen to this, and I rose from My seat and said: “That was a good and true wish; therefore let us all drink from this gift of God for the certain thriving of this desire, and I also say My Amen to this! Indeed it will still take much effort and work; for the vineyard of God is large and still has few vines. Thus we must dig and plant new noble vines without rest or respite, so that the vineyard will be full of noble and fruitful vines, then the great harvest will give us a thousand times greater reward for our effort and work!

[12] Truly we will have very much adversity of all sorts to overcome with this work, we will still be greatly persecuted, despised and ridiculed by great and small; but since we indeed know what we have and what we give, we will also easily bear the blind evil of the world with all patience, humility and meekness. For the Father wants it to be so, that His own should be first humiliated to the utmost in this world before they are raised to the eternal glory that no one will ever be able to take away from them.

[13] Even this fleshly body of Mine will not be excepted from this, as I have already told and shown to My disciples in advance. But despite all this we will certainly reach the great goal and conquer all judgment, death and hell. And once the victory has been achieved, then the long barred gates of heaven will be opened to the new children of God for eternity and the victory will remain forever.

[14] Indeed the opponents will also grow in all shapes and forms, and weeds will also flourish among the wheat, and in the vineyard the wild vines will set in and grow, but always only until a certain time; but then they will be cut out and thrown into the fire of judgment where there will be much howling and gnashing of teeth.”

[15] Then some asked: “Lord, what did You mean with this?”

[16] But I said: “As Moses’ pure teaching was contaminated in time through the greed of man and through their worldly senses, so it will be with this purest teaching of Mine. They, the people of the world, will build temples again and will use them to gain money and other earthly goods and will thereby not respect the striving for My kingdom. They will go about prouder than the greatest princes and kings of the earth, clothed in gold and precious stones. Behold, those will be the weeds among the wheat and the wild vines in My vineyard!”

93. FALSE TEACHERS OF THE GOSPEL

[1] The disciples now asked: “Lord, how will that be possible? For we will give it as we have received it, and those who hear it from us will not contaminate it. In addition Your divine help from heaven will help us with this the most!”

[2] I said: “You do not understand it yet! There are in the earth, on the earth and in the air unfermented evil spirits, who always strive to take control of human flesh. They are necessary offspring of the old judgment of the earth, always seeking to find their sort among the children of this world and creep into their senses. That makes the children of this world feel good and they then follow the secret temptations of such spirits.

[3] Such children of the world however then seize everything that makes a sensation in this world. But since they do not have the true spirit, because they are children of this world, they arrange everything according to their spiritual blindness and according to their worldly intelligence with external pomp and external grandeur and majesty, whereby they imagine that they

will gain many earthly goods, and by that also attract many, even better spirits, to themselves.

[4] And see, that is then already a great and crude contamination of the otherwise pure teaching! And because the pure teaching offers only extremely few earthly advantages, but instead only spiritual ones, while the impure teachings provide next to the supposed spiritual blessings mainly great earthly advantages; because of this you can already halfway begin to understand how in time contamination of the purest teaching can take place.

[5] Therefore be on your guard! For in time many false prophets and teachers will arise even during your earthly presence and will say with great and cheeky shouting: ‘Behold, here is the Christ (Truth from God) and there He is!’ and they will even perform great signs in a way like the Essenes do, even to such an extent that, if I allowed it, they could even enchant you chosen first disciples. But do not listen to them, but instead punish them through My name for their lies and advise them to be humble and to accept the truth from God, and so you and your true disciples will walk along a pure path!

[6] The signs, by which you will very easily recognize them, are empty boasts, great and crude pretentiousness of divine powers which they never had and will never have in this world, then great shine, great splendor, a mystical pomp as among the gentiles and the greatest possible thirst for power, like a never-saturated greed for the greatest treasures and blessings of this world. Hopefully they will not be too difficult to recognize from these very nicely palpable characteristics.”

[7] Everyone, including the disciples, said: “Oh, we will recognize them indeed, as long as we are in the world; our future disciples may judge and indeed recognize them in the same way, and You will not leave Your true disciples!”

[8] I said: “I will remain with them in the spirit until the end of this world! But that is enough of signs and teaching for today.

[9] From now on, apart from the healing of the sick, I will not perform any other signs throughout the whole winter or give any instruction; for now you have more than enough with what

you have already received. If you do not understand anything, I am with you. You, however, My disciples, during this time teach these new disciples occasionally!

[10] Tomorrow and on the other days until the Sabbath we will rest here in this house; but on the Sabbath we will head towards Bethlehem and heal many sick there. Then we will spend some days with our innkeeper and then also with My Lazarus, and alternating in this way until half way through winter. We then will visit Kisjonah and come back here again before the Passover celebrations. Only then will we go to Galilee again with many companions and new disciples, where I will begin to teach anew and to perform miracles.

[11] But now bring lights, and we will be cheerful with bread and wine and will also take our night's rest at these tables!"

[12] This proposal suited everyone, but no one felt any desire to sleep, and so almost until past midnight all sorts of things were discussed, which, however, neither have nor can have any obvious value for general humanity; for I Myself have often discussed many a thing with people who were dear to Me and given them advice in all sorts of domestic things, which of course do not belong in the gospel, and My disciples did likewise, which often made them very respected and popular among the people. For this is also love for one's neighbor, that one supports the suppressed and ignorant people in all sorts of good and useful things with good advice.

[13] In the morning we were already on our feet half an hour before sunrise. Soon a small morning meal was consumed, and after same we went outside and discussed various things. And so it went until the Sabbath.

[14] We also visited several of Lazarus' neighbors who took great joy in seeing and speaking to Me; but among these neighbors we did not find even one who had been a friend of the Temple.

[15] But the twenty Greek Jews were not recognized, although they spoke a lot about the plague of the Temple and in this way made themselves very popular among the neighbors.

94. HEALING OF MANY DISEASES

[1] But early on the Sabbath morning we left and went to Bethlehem. There was a celebration, and a large number of poor, infirm people afflicted with all sorts of evils, lay around outside the gates of the city and begged for alms.

[2] Then Lazarus, who had gone with us, said: “Lord, look over there, so many poor people! And how miserable these people look!”

[3] I said: “There are many among them who were thrown into this misery and into this poverty by the Pharisees; and for that they are now allowed to beg. Punishments, sadness, annoyance and secret anger and rage have finally made them into such cripples. But I have now come here in order to help them bodily, so that they can earn their bread with their hands in future.”

[4] Then some of them asked us for alms.

[5] But I said to them: “Would you not rather earn your bread with your hands than beg here so pitifully?”

[6] Then they all said: “Oh lord, whoever you may be, a thousand times more if we, as in the past, were healthy again! But just look at our feet and hands and judge for yourself whether we could now possibly be capable of any work!”

[7] I said: “Yes, I see this quite well; But I only wanted to ask whether you would not prefer to be perfectly healthy and then prefer to work than to beg here so miserably!”

[8] Then all said: “Oh, if only that would be possible, then we would immediately stand up and go away from here and look for work and bread!”

[9] I said: “But do you know, today is the Sabbath, and it will not be considered decent to heal you of your many old evils!”

[10] The poor said: “Lord, we are well-educated Jews – but we do not know anything about Moses ever forbidding a prophet to do a good deed on a Sabbath! If one even may look after a sick animal on the Sabbath, without having defiled the Sabbath by doing so, why then should a person not be helped if he can still

be helped?! And why do the Pharisees run to the rich infirm even on the Sabbath, if they are also doctors at the same time?! They should know more than anyone whether they are thereby desecrating the Sabbath or not!”

[11] I then said to them: “Your answer is good, and now I desire this and say: ‘All of you, become fully healthy!’”

[12] They then saw that their crippled limbs were quite straight and healthy again, and one of them whose right arm was missing below the elbow even received his arm again. That was a little too wonderful for those healed. And so one of them asked who I was, that My word could do such things that no doctor’s skills were able to do any longer.

[13] I then said: “You will find that out another time – but for now stand up and go and seek work and bread!”

[14] Then Lazarus said to them: “If you cannot find any work otherwise, then just go to Bethany; the lord of the great estate has work for hundreds!”

[15] All of them got up, gave thanks and left.

[16] The same sign of healing was performed again at the other six gates of the city; for the old city of David had seven gates, of which three were large and four were small. At the last great gate, however, we were stopped by three passing Pharisees who remonstrated that it was not appropriate to do such a thing on a Sabbath.

[17] But those who had been healed, quickly rose and said to them with a very threatening look: “For ten long years we wretched lay in front of the gates and never did any of you asked us what was wrong, and even less so did any of you ever gave us alms – and now you want to criticize this true wonder Savior for having given us back our straight and even sometimes missing limbs again?!”

[18] Did Moses then not command us to even give help to a sick cow on a Sabbath?! How much more then will it be commanded to help a suffering person on a Sabbath?! Now see that you move on – otherwise we will teach you to better understand and comprehend Moses!”

[19] Here the three saw that it would not be very advisable to get involved in an exchange of words with the healed people, and they quickly went on their way. But those who had been healed gave thanks and then also quickly left for Bethany, as recommended by Lazarus. And so Lazarus, who with his very extensive property had long been lacking workers, received about 120 workers, all of whom he could use quite well, and with whom he was not in danger that they might be enticed back by the clerics again, as was often the case.

[20] We, however, also quickly left and headed for another place which lay about two hours' distance from Bethany and was inhabited mostly by Greeks and Romans. We sought out a good inn there and entered.

95. THE HEALINGS OF THE LORD NEAR BETHLEHEM

[1] The innkeeper, an honest Roman, who also spoke Hebrew quite well, said: "Yes, my dear guests, your visit with many in numbers indeed makes me glad, but a true *malum omen* (a bad sign in the sense of an accident) has occurred to this great inn of mine, abundantly equipped with everything. My dear wife who is very experienced in the kitchen and also my two oldest daughters who are just as useful, have been lying in bed with a terrible fever for eight days already. Neither Greek nor Jewish doctors can help them, and so things now look quite bad in my kitchen. I have indeed bread and wine, but even for myself things look very sparse with other meals!"

[2] Lazarus, who had known the innkeeper for a long time, said: "Do not worry about this domestic problem; a great blessing has now come to your house! Behold, the great Wonder Savior is here among us, about whom you will have heard quite a lot from travellers from Galilee! Ask Him, and your sick will be better again immediately!"

[3] The innkeeper asked: "Which of you are is he? I have heard inexpressible things about him many times!"

[4] Lazarus said: "It is Him right by my side!"

[5] When the innkeeper heard such a thing from Lazarus, he literally fell down before Me and asked Me to help his three sick family members; for he firmly believed what Lazarus had told him.

[6] But I said to him: "Stand up and go; for your sick are already completely better, and they may now prepare a good meal for us!"

[7] The innkeeper got up in a hurry and quickly went to the sick, and they said to him very cheerfully: "Look, we suddenly became so healthy again that we have actually never been healthier! If you want, we will get up and sort out the kitchen!"

[8] The innkeeper said: "Do that; for I know that you are fully healthy again! Everything else you will find out!"

[9] But the women nonetheless asked the innkeeper to simply tell them very briefly who the great benefactor was, so that they could go to him and firstly present him their due thanks.

[10] But the innkeeper said that he had come with some 50 guests, and they all desired a good midday meal above all. It was almost the fifth hour after midday, and he could give them nothing but bread, wine and salt. Thus they should show their gratitude to the great benefactor above all in the kitchen; after the meal there would be more than enough time for everything else.

[11] This speech worked, and the cooks were in the kitchen like the wind, and the many servants immediately had to jump about in all corners and be as helpful as they could to the three with the cooking. Then the innkeeper came into the large guest room with a cheerful face and thanked Me with tears in his eyes for this great mercy that had been shown to him, as he expressed himself.

[12] But I said to him: "Do not make too much of it; you have been helped, and it does not require anything else!"

[13] The innkeeper said: "Oh Master and friend, very much more is necessary! Firstly, I am your most obvious greatest debtor, and secondly I must now honestly admit that I consider

you to be more than just a pure man! And as such it would indeed be quite in good order to bring a sacrifice to such a truest man of God!”

[14] I said: “Just leave it at that! I am now only a man like any other with flesh and blood; anything further you will learn soon enough! But now be happy and cheerful, just as we all are!”

[15] This pleased the innkeeper very much, and he took jugs and immediately brought us the very best wine from his cellar, which he otherwise only tended to place before the highest Romans when they traveled this area – which was not a rarity on this main road.

[16] Our Judas immediately reached for a jug and emptied it with great draughts almost to the bottom. The other disciples noticed this and asked him who then according to the ranks deserved to take the first drink from the innkeeper’s best wine.

[17] Then he (Judas Iscariot) replied: “I was very thirsty, and the preliminary wine was too little for me; but if it is not right, then He will soon reprimand me and therefore you have nothing to criticize me for!”

[18] But I looked around and said to the disciples: “Leave him; for to improve him would be like tapping blood out of a stone!”

[19] When Judas heard this, he was ashamed, went outside and ran away somewhere, so that for three days we did not see him again. He sought out, however, another inn, in which he lived of his own money; for he always knew how to secretly make money on his travels.

[20] But everyone was happy that he had left, and we spent another eight full days with the innkeeper in good care, and I healed many other sick in this area.

[21] But when, soon after, the pressure of people became too much, we set off on our way in the early morning and moved to another area where we were taken in just as well and we healed the sick. There the disciples, with the exception of Judas, also had to lay hands on the sick, and everyone became well who had been touched by the disciples’ hands. I Myself performed only a few signs there, but instead talked to Lazarus, who was

still with us, and the other innkeeper.

[22] In the meantime we came back to Bethany again to Lazarus and to our innkeeper. And both, although they had been traveling about four weeks with Me, found everything in the best order at home. We spent another eight days with the innkeeper, and then with Lazarus, who took great joy in the workers that he had taken in from Bethlehem, who did not fail to do anything in his service.

[23] When the healed people saw Me, they fell onto their knees before Me in thanks and wanted to actually worship Me; for they had already heard from Mary and Martha who I actually was.

[24] But I said to them: “Be silent for now! There will soon enough come a time when you will be able to speak!”

[25] Thereupon they got up, promised to be silent and immediately went to the tasks that had been designated for them.

96. THE LORD GOING TO KISJONAH

[1] But Martha had told us that in the course of time several clerics had come to her and very insistently asked where Lazarus had gone to and from where the many good workers had come from. She answered that Lazarus, her brother, had gone away on important business, perhaps as far as Egypt and soon after his departure had hired these necessary workers somewhere and sent them to Bethany.

[2] But one of the Pharisee asked her: “Can you not give us twenty of these workers?”

[3] But Martha said: “Speak to them yourself – for I do not know whether they are Jews, Greeks or Romans; for they speak all sorts of languages among one another!”

[4] Then the Pharisee soon went out and began to talk to some of the workers. But they seemed to know him and said that firstly they were no longer Jews, and even if they were, he could be assured that they would no longer serve any Pharisee.

[5] Then the clerics left, and since then none had come back to Bethany; they would probably wait for her brother's return.

[6] Thus Lazarus asked Me what was to be done in this case.

[7] And I said to him: "Do what your sister did! They will achieve nothing with the workers, and therefore they cannot give you any blame!"

[8] And so it was good, and Lazarus then had more peace again in his household.

[9] But we remained, since it had already become quite wintry and I had few more sick to heal, as I said, until about the middle of winter, partly with Lazarus and partly with our innkeeper, in which time the new disciples received the new instruction from the old disciples with much love and firm faith and even demanded the new baptism.

[10] But I said to them: "It is enough for now that you have received the baptism of truth; but if the true, living baptism comes upon you, if you remain with the teaching and live and act according to it, then you will also be able to receive John's baptism. But soon a time will come in which many will rather receive the true baptism of fire from the Holy Spirit than the baptism with water."

[11] The new disciples were very satisfied with this.

[12] Around a determined time on a Monday, however, we left Bethany and our innkeeper with blessings and headed very cheerfully towards the Sea of Galilee. There we met a good ship and rented it to take us to Kis. But since it was already evening, the sailors did not dare to travel across the sea at night, because they said that at this time towards midnight the sea became very stormy.

[13] But the disciples said: "You are from Genezareth – and yet you do not know the power of the Lord Jesus of Nazareth?"

[14] The sailors said: "What? Jesus of Nazareth is here?"

[15] And I said: "Yes, it is Me!"

[16] Then the sailors said: "Yes, if it is You, then the waves may reach the clouds and we will still sail! Just step aboard our spacious ship; for there is good and secure space for two

hundred people!”

[17] We now boarded the ship and left with a good wind, and although the waves rose high towards Kis, the sailors no longer paid attention to it and we nonetheless reached unharmed the peaceful bay of Kis by moderate moonlight.

[18] When we entered the harbor of Kisjonah, his servants and tax officials were immediately at hand and asked us heartily and formally what had brought us here, what we were doing here and where our journey was going, and whether we were taxable.

[19] But I said: “Call Kisjonah here to Me, and you will immediately learn what we are doing here!”

[20] Kisjonah was immediately called.

[21] He came immediately, his path lit by torches, to the harbor, and when he caught sight of Me, he cried full of joy (Kisjonah): “Oh Lord, why do you honor me, a sinful person, to come to me so late at night?! Oh, be welcome a thousand times with everyone who is with You! Come, all of you, into my large house, also you sailors; for today you will not travel on! I will serve you all with everything and with the best! Oh, this highest joy which has now been given to me so unexpectedly is quite indescribable! Oh, come, come, come!”

[22] We quickly stepped off the ship to shore and immediately went to Kisjonah’s house, in whose large rooms it was quite warm, since it was very well heated by four good fireplaces, in which a lively fire burned. The whole house was immediately set into full activity, and before half an hour had passed a large number of the best-prepared fish were on the tables along with bread and wine of the best sort in abundance, which came in just right for us all; for since we had left Lazarus’ house in the early morning we had eaten and drunk nothing.

[23] I Myself felt the need for physical strengthening in a natural way after such a long journey, and the disciples all the more so, and this was given us here most richly. We ate and drank very cheerfully, and almost the whole night was spent talking of our travels and events, which all interested Kisjonah and his family to the greatest degree, and at which he could not

express his praise and his wonder enough. He only regretted that Mary, who had spent almost the whole summer with him, had travelled to Nazareth for a few days, but would soon come back again. But she had heard much about My travels and deeds and could not understand how she could be worthy of such mercy from God. She knew indeed about all the wonderful events; but that this would follow, she had not been able to imagine clearly at all.

[24] And so Kisjonah told us many a thing about the life and behavior of Mary in My absence, as well as that of the two sons of Joseph, namely Joel and Joses, who had remained at home and continued Joseph's work. To repeat all of that here would be useless, and so it will remain unsaid.

[25] We did not go to any actual bed that night, but instead remained sitting on the soft couches and rested in the warm chambers quite well, and all the more so since we kept our rest well beyond the morning hours. Therefore we did not eat any morning meal; but instead the midday meal was all the more generous, and in addition our familiar Philopold from Cana on the border with Samaria was also invited and other friends of Mine and Kisjonah.

[26] Well, all this is also minor matters; but because a main explanation of God's spiritual being in comparison with all creation, about time and space, infinity and eternity, about God's existence and being and about the existence and being of all creation in time and space, initiated by Philopold, followed very clearly from Me, which lasted until late in the night and as such united the midday and evening meal, this explanation can well be included here, because it gives and must give every thinker a perfect explanation about the material and spiritual being of man and about the purest spiritual primordial being of God.

97. PHILOSOPHICAL QUESTIONS OF PHILOPOLD

[1] Our Philopold, who visited Me and Kisjonah at old Mark's house, had indeed heard much about this subject and also believed that things were so; but he was a wise man of the world, albeit of the best and purest type, and therefore was not satisfied with pure faith alone, but instead he also wanted to have it proved like a mathematical principle.

[2] Therefore he laid bare his lack of knowledge and said immediately after the midday meal (Philopold): "Lord, everything that I have learnt, seen and heard, I believe firmly; but to see and understand it thoroughly I am not able to do the least of it, despite all my sharp thinking ability, and quite often this depresses my soul! I have therefore firmly decided to speak to You Yourself about it in more detail at some happy occasion, which has now presented itself, and so if it is not inappropriate for You, I would like to be taught more comprehensibly and in more detail by You right now."

[3] I said: "I have indeed promised you all to send My Spirit soon and to pour it out over all of you, who will then lead you in all truth and wisdom, and I also said that you should be patient until then; but an honest desire like yours I will also help with My mouth, and all the more so in this winter season, since I want to and shall spend the rest of the winter here as promised until almost the Passover festival, and thus you can table your doubts, and what cannot be explained today, we surely will find plenty of time for. After finishing the meal, since we are in any case going to keep on sitting at the table, you can bring up your concerns.

[4] Tomorrow, if My disciples themselves want to, they can go home to their families for a few days; but those who have no families should remain here, above all John and Matthew, for they still have many a thing to write down in full.

[5] At this also Judas asked whether he should stay or go.

[6] I said: "You indeed have the greatest possessions among all the disciples, you have a wife and children and several servants;

therefore you need more than any of the others to go home, and if you want to, you can come back again close to Passover!”

[7] Judas was indeed not particularly satisfied with this advice; but since no one begged him to stay, the next day he followed My advice. The other disciples also left, but they all came back again after several days and then remained with Me with only a few interruptions.

[8] Kisjonah brought a special wine after the mealtime which he called ‘Noah’s Darling’ and served it to everyone. This excited Philopold quite a bit, and he soon began to bring up his doubts – but all in the best and most modest order.

[9] What did he actually say, and what did he ask about? Here follows one question after the other!

[10] “Lord”, said Philopold, “if I ponder about Your teachings given to us at us at old Marcus’, time and space on this earth are limited and measurable by certain periods and facts, and also by forms which exist in space; however, actually they are eternal and infinite, which is basically one and the same.

11 However, if time and space are such, I absolutely fail to understand the writings of the ancient theologians and sages who firmly maintain that God, as the primordial Being of all beings and existence, exists outside of time and space.

[12] How is this possible if time is measured in terms of infinity, without a beginning or an end, and if there exists an infinite space which also has nowhere a beginning or an ending?

[13] Therefore, if God in Himself exists absolutely outside of time and space, even the purest human reason cannot possibly have a concept of God other than that there is either no God at all, because nothing can possibly exist outside of the eternal time and outside of the eternal-infinite space, or God exists, just as we all do, in time and space, and the ancient scholars of divinity wrote the greatest absurdity when they formed their definitions.

[14] Even You are serving me in this my argument, for no one who has heard You speak and seen You act can deny that within You there dwells the Deity in Its fullness. Yet what scholar of

divinity can now maintain that You are not in time and space with us?

[15] And if he claims this You Yourself will be completely deified! You are then no god anymore but just a very rare man who, by birth, genius, exceptional talent, training of will power and eventually by learning various secret arts and sciences, managed that people of solid standing must see in You a god.

[16] But Your properties, especially in Your actions are such that it is almost impossible to acquire them through the above preconditions. Therefore, I would like to hear from Your mouth what is right.”

98. MATURITY PROCESS OF MAN

[1] Said I: “You have formulated your question well and presented the matter correctly and truthfully, as far as a right-thinking man is at all able to. Nevertheless, I tell you that the ancient sages are just as right, and even more so than you!

[2] Do you not believe that one can be and exist in the most perfect way within time and space, yet simultaneously outside of it?”

[3] Says Philopold: “Yes, one can believe this indeed, especially if one hears it from Your mouth. But when I asked my question and made my request I said already that I did not take exception to anything said or demonstrated by You. It is here only a matter of comprehension. For a mere so-called pious faith appears to me to be a mockery of all human reason, intellect and thinking, all of which have surely been given by God to man as a spiritual light through which alone he can recognize himself, all the things outside of him and, finally, even God.

[4] And therefore I am of the firm opinion that a reasonable man cannot accept to blindly believe the words of some wise or extremely gifted and in all matters well informed person. He should at the same time and very intensively look for the right understanding of what he accepted into his faith.”

[5] I said: “Again you are quite right. Only, there is here and

there a catch which deserves full consideration!

[6] See, everything in this world, and even in the spirit world, needs a certain maturity and a certain time to reach maturity.

[7] Look at an apple tree or a vine in winter! Where is the ripe and sweet fruit? But then comes spring, there is more light and the warmth of the sun, the buds get fuller and juicier, soon you see tender shoots and finally leaves and blossoms. A short while later the blossoms fall off as they have become useless for reaching the higher aim and you can see the beginning of the future fruit.

[8] ‘What kind of comparison is that?’, you are now asking in your mind. Look, buds, their turning juicy, their first shoots, leaves, blossoms and their first germination all correspond to the childlike, pious faith of man; but there can be no mention as yet of a maturity. For God is Himself the supreme order, and whatever happens all over the world must have its time, which corresponds to the divine order.

[9] At first, the child babbles; then the babbling gradually develops into speech. Once the speech is more developed, people begin to pronounce things to the child, and soon he pays attention to the brief phrases. After that, whatever else he is told he believes almost unconditionally. He does not ask as yet about the why and the wherefore. Grounded in this pious faith, he then learns a great deal and, at the end of his youth, often begins to think clearly and tries to get to the bottom of many a thing he has learned and acquired. Yet he still lacks some of the full inner vital warmth which equals the first germination.

[10] However, as soon as in high summer the full power of the light and the warmth from the sun appears, the first germination produces the inner, all-enlivening warmth. This affects a greater and greater expansion of the new fruit and cooks the juices flowing into it. Thereby the fruit becomes larger and fuller of the more and more purified juices. Now the light can more and more permeate the fruit, and only then does the fruit mature.

[11] And behold, so it is with man. In spite of the best external explanation he will find it difficult or even impossible to

understand the inner, spiritual truth, unless the inner vital warmth of his love has reached the highest degree possible and the light of this warmth thoroughly permeates him throughout. But once he is, like a ripe grape, thoroughly permeated by the increasing inner vital warmth and its light, he is mature and has within him the best answer to all his former doubts.

[12] Since you are closely approaching maturity, you can be given a little more light and warmth out of the great sun of grace, from which all the heavens and their dwellers – as well as all the material worlds and all that is within, upon and above them and lives and breathes – have their life and existence. And so pay attention.”

99. TIME AND SPACE

[1] (The Lord) – “Behold, half a year ago I prepared your soul so that it could visit a very remote solar world. Later on I worked such signs also in different circumstances and localities, to which all My disciples here can faithfully testify. Then at Marcus’ you were personally present when the angel fetched the precious luminous sphere from the very remote center of Africa.

[2] Look, if an arrow was shot from this earth, travelling at its greatest speed, you as an expert arithmetician would not find a figure high enough to express the number of earth years required for that arrow to reach that solar world – yet you were instantly there! Therefore, you had nothing to do with material space and were thus, as far as your living soul was concerned, certainly outside of time and space.

[3] From Marcus’ to Africa it would even take you a good two years on a decent road to reach the spot from where the angel fetched the luminous stone. Yet he was there and back in an instant. Could, then, time and space mean anything to him?

[4] Another thing! Presuming the ever so swift motion of an earthly object covered, say, the distance from this earth to the afore-mentioned solar world in an instant, then a spirit could in an instant cover, for you countless times, a thousand times

greater distance. I say countless times, because you have no figure large enough to describe the frequency of the movement there and back.

[5] All this goes to illustrate that even the greatest material speed of movement cannot ever be compared to the spiritual one. Therefore, the earthly-material is something in its own right and thus is all the spiritual something in its own right. Both are related only in a corresponding way, but in their nature they are endlessly far apart.

[6] As you will by now certainly have become clearly aware of such a difference between everything material and spiritual, the very same difference exists between all that presents itself to you in this world as comprehensible, tangible, audible and visible.

[7] As to the spiritual motion, for which space is non-existent, I can point out to you as a good example the speed of the thought coming from your soul. Lo, you are now going to think of Rome, where you have been and whose distance from here you well know, as well as the appearance of this great pagan city. In your thoughts you are already in Rome and, as it were, behold the city, its squares, lanes and streets as well as its surroundings. Therefore, your thought needed no time to reach Rome because space meant nothing to it.

[8] From this you can again safely conclude that your soul, as a spiritual entity, is outside of time and space, and this includes also its activity. And at the same speed you can travel mentally to the to you well-known star and back again and will not need more time to traverse such a vast space.

[9] Now you must understand that there can be neither time nor space for the pure spirit.

[10] To be sure, also the Spirit of God and all the angels exist in infinite space and last continually throughout all the eternal eons; for without the Spirit of God there would be neither a created being nor a material space or a material time. But all these purely spiritual forces and highest intelligences are in everything endlessly far above time and space.”

100. DIVINE SPIRITUAL FORCE

[1] (The Lord) – “Now let us also take into consideration the magnitude of a purely spiritual force as compared to the magnitude of the greatest physical force. What will be the result? Behold, there are in infinite cosmic space gigantic solar worlds, compared to whose size this whole great earth would be like a tiny grain of sand in relation to the whole earth. Look, a wind blowing across the earth's sand steppes already lifts such sand up and with great ease carries it away, and a gale does it all the more easily in great masses. Now imagine a comparatively strong wind on that immense solar world. Quite obviously it would have easy play with earths such as this. 'Well,' you would say in your worldly wisdom, 'if such mighty winds are blowing there, surely one should feel something of them down here on earth.' And I tell you that this happens quite often, and from even much further away!

[2] You will have seen the flying stars. Some of them are often so big that they could be called a small earth. This is sometimes cosmic dust blown out into the vast space of ether from the solar worlds through subterranean gales. This cosmic dust falls back to where it had come from on account of the great attractive force of such a solar world, unless it came too close to another cosmic globe which would then attract it. But this does not happen often.

[3] There you see the immense exponentiation of the material, so-called natural forces at work in endless space. Yet even if you exponentiate these and other natural forces known to you incessantly for a thousand and a million years, the ultimate potency of force found by you will, compared with the divine omnipotence, always be like a mere naught as compared with something real, or like a falsehood as compared with the truth.

[4] Just as no natural power, no matter how many times exponentiated, can ever be compared with the divine power, it also cannot be compared with the power of any pure angel-spirit.

[5] Therefore, since there is nowhere in space and in time a force comparable to the power of an angel, this spiritual force thus must also exist outside of or beyond all space and all time, although existing as idiosyncratically in itself isolated independent in space and time, however everywhere free and independent of both, only having an all-guiding connection with space and time by an inner and living correspondence.

[6] To illustrate even more clearly the infinite superiority of the divine-spiritual force over all the greatest natural forces, I merely have to tell you: If all the greatest physical forces put together wrought havoc throughout the vast spaces of creation for myriads and eons of earth years, they would yet be unable to destroy one atom in the whole of creation against the might of the divine will. However, if God were to allow it, an angel-spirit would be capable of doing it in an instant, so that he only had to will it and the whole endless space would become completely devoid of any material creation and neither a sun nor an earth could continue to exist in the same.

[7] Tell me, Philopold, whether it begins to dawn on you that God and everything of a heavenly and purely spiritual nature is totally outside of time and space and therefore is – and must be – existing in itself, because without this no material creature could ever have come into existence.”